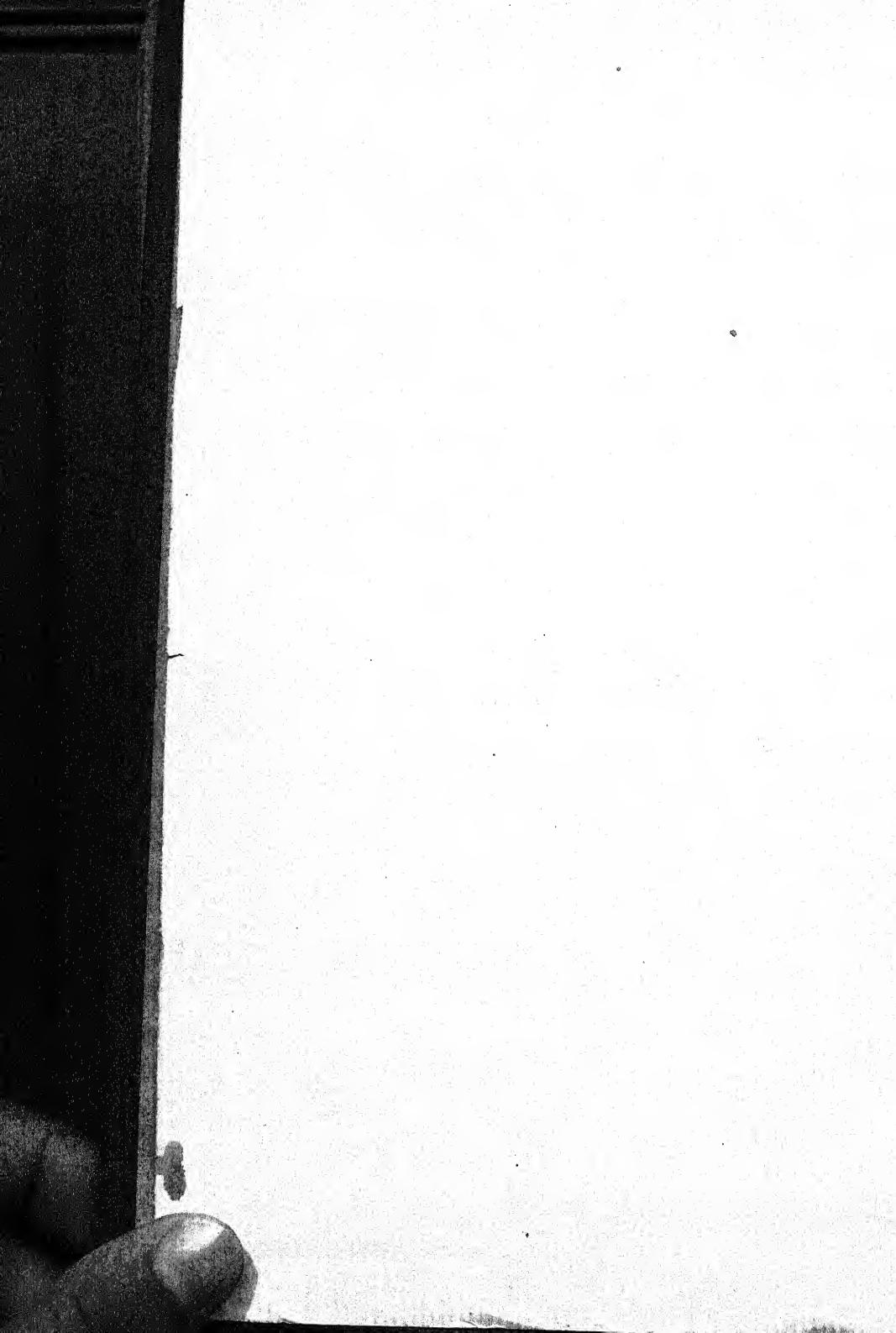


सरस्वती श्रुतिमहती महौयताम् ।

**CONCEPTS OF RĪTI AND GUNĀ
IN SANSKRIT POETICS**



[Dacca University Bulletin No. XVIII]

CONCEPTS OF RITI AND GUNA IN SANSKRIT POETICS IN THEIR HISTORICAL DEVELOPMENT

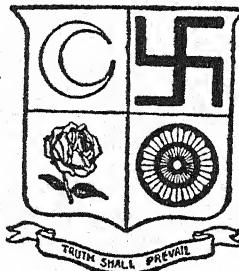
BY

P. C. LAHIRI, M.A., Ph.D., Kāvyatirtha,
Lecturer in Sanskrit, Rajshahi College,
Formerly Lecturer, Chittagong College,
Research Scholar and sometime
Lecturer at the University
of Dacca.

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To The Sacred Memory
Of
My Dear Father
Pandit Abhilash Chandra Sarvabhauma

खसुख-निरभिलाषः सुप्रबोधप्रकाशः
प्रथितविविधविद्यासर्वभूमीखरख्वम् ।
ऋजुरति जितकाशौ तात जाताहताशौ-
रविदित-क्षतिशेषः कौत्तिशेषं गतोऽसि ॥

वत्साख्याहि कदा सुभाषितशताकौर्णेय काव्याच्चनि
सञ्चारो भविता तवेति निभृता सिञ्चिं गता शंसना ।
साहित्यार्णव-सैकते विचरता सुग्नेन ते कल्पितो
न्यस्तः शस्तमि लद्भिर्युगले अद्वाच्छलिंगृह्यताम् ॥

gunāḥ priyatve'dhikṛtā na saṁstavah ।

...

upakārakatvād alamkārah saptamam aṅgam ।

...

gunā gunajñesu gunibhavanti ।

kaścid vācarān racayitum alam śrotum evāparas tām
kalyāṇī te matir ubhayathā vismayām nas tanoti ।
na hyekasminn atisayavatām sannipāto gunānām
ekah sūte kanakam upalas tat-parīksā-kṣamo'nyah ॥

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PREFACE

The following pages present substantially my Doctorate Thesis submitted in 1934. The object of the investigation is to study two of the Concepts of Sanskrit *Alamkāra*, viz., *Guṇa* and *Riti*, which are intimately allied to each other, in the different creative writers of the Śāstra. This has involved a close and minute study of the texts themselves some of which (*e.g.* Bharata's texts as well as those of the *Agnipurāṇa*) are indeed difficult and obscure. No pains have been spared to examine the Concepts critically from the available sources and as the subject has not been studied in such detail by any previous writer, it is believed that the present thesis will serve to extend, to some extent, the bounds of our knowledge of the topics treated. An attempt has been made to trace the historical development of the Concepts as they unfold themselves in the works of all standard writers down to the time of Jagannātha. An historical development of a subject essentially requires a knowledge of the chronology of the period treated. But in view of the fact that in the present case the chronology has already been ably discussed by previous scholars and that there is a general agreement among them all, except in one or two points, I have not thought it necessary to take up the whole question anew. In course of my study, I have incidentally touched upon the chronological relation of Kuntaka and Abhinavagupta and have tried to show from internal evidences that the *Vakroktijivita* appeared earlier than the *Abhinavabhārati* and regarding the date of composition of the *Alamkāra* section of the *Agnipurāṇa* I have sided with those who would place this section of the work later than Bhoja.

In a detailed work like this, it is not possible to explain all allied matters afresh. I have, therefore, restricted my study to the critical exposition and historical development of the Concepts of Riti and Guṇa and have assumed, without explanation, certain commonly known facts of the Śāstra. Generally it has not been my aim to decide between conflicting opinions except when they have a direct bearing on my subject. It is hoped that the present work will be judged on its own merits and too much importance will not be assigned to the question whether or not it follows a particular view-point regarding a particular connected topic. By the time when I completed my investigation the Gaekwad Oriental Series published its second volume of the Nāṭyaśāstra. But since the texts of the Abhinavabhārati in the said book do not differ materially from those in the manuscript which I have used, I have not thought it necessary to quote texts therefrom.

I must take this opportunity to express my gratefulness to the authorities of the University of Dacca specially to Mr. A. F. Rahman, the present Vice-Chancellor for kindly publishing my thesis as a University Bulletin. To Mr. Sivaprasad Bhattacharyya, M.A., B.T., Kāvya-tīrtha, Sāhityaśāstri, Professor, Presidency College, Calcutta, I must express my deep sense of reverence and gratitude. Himself a genuine worker in Alāmikāra Śāstra—he first advised me to take up the comparatively unexplored field of Indian Poetics as my subject for study. He not only permitted me to use the transcript copies of two of the earlier commentaries of the Kāvya-prakāśa (*i.e.* those of Śridhara and Caṇḍīdāsa) but also helped me ungrudgingly with valuable suggestions whenever I approached him in connection with the present work. In spite of serious personal inconveniences he kindly gave me an opportunity of

revising with him a greater portion of the work before it was sent to the press.

Although I had my first initiation into the Alambkāra Śāstra before I joined the Dacca University, my real interest in the Śāstra was created when I read it as my special subject for the M. A. Examination of that University. There I had the rare privilege of studying the Śāstra with Dr. S. K. De who is universally recognised as a pioneer worker and an authority on Sanskrit Poetics. It was he on whose recommendation I was awarded a research scholarship by the Dacca University for the study of 'Some Fundamental Concepts of Sanskrit Alambkāra in Their Historical Development' under his able guidance. His monumental work, 'Studies in Sanskrit Poetics' in two volumes has considerably facilitated the work of succeeding scholars and in spite of some minor blemishes, unavoidable in a pioneer work of this kind, it will long continue to be a standard work of reference. To say that he watched with interest the progress of this thesis would be to say little because he not only read almost through the whole of this work, discussing and correcting its first draft but also placed me under deep obligation by making, from time to time, valuable suggestions for improvement from his expert knowledge of the subject. To him I am also indebted for his readily lending me some of the texts or editions of works on the subject out of his unrivalled collection specially the transcript copy of the manuscript of the Abhinavabhārati.

During the period when the major part of the present work was done I was a resident student as a research scholar of the Jagannath Hall. In this connection I must express my gratefulness to Prof. R. C. Majumdar, M.A., Ph.D., Provost of the Hall who took a personal interest in the progress of my work, extended to me all facilities as a boarder and an Assistant

House-tutor and helped me to proceed with my work undisturbed.

But, so far as the actual completion of the present work is concerned, I am indebted in the highest degree to Mr. H. D. Bhattacharyya, M.A., B.L., Head of the Department of Philosophy and Dean of the Faculty of Arts, Dacca University, but for whose manifold assistance and words of hope and encouragement at a time when they were most needed the work could not have been expeditiously completed. He laid me under deep obligation by going through some portion of the work in manuscript and suggesting improvements in its style of composition. To my teacher Mr. G. P. Bhattacharyya, M. A., Vedāntāśāstri and my brother Dr. P. C. Lahiri, M. A., Ph. D., Kāvyatīrtha, Sāhityāśāstri,—both of them Lecturers in Sanskrit at the University of Dacca, I am considerably indebted for occasional helps in elucidating some difficult texts.

Besides Dr. S. K. De's Sanskrit Poetics and articles in Oriental Journals, I have utilised the works of almost all other previous scholars on the field. In this connection I should note that I have been specially benefited by the works of Mahāmahopādhyāya Dr. Ganganatha Jha, M.A., D.Litt., Mr. P. V. Kane, M.A., LL.M., Dr. J. Nobel, Ph.D. and Dr. A. Sankaran, M.A., Ph.D.

Chittagong College,

}
November, 1936.

PRAKAS CHANDRA LAHIRI.

CHIEF ABBREVIATIONS, ETC.

App.	— Appendix.
A.S.B.	— Asiatic Society of Bengal.
Bh.	— Bhoja.
Ch.	— Chapter.
Ch. T.	— Chowkhamba Text (Kashi Sanskrit Series edition) of the Nāṭyaśāstra of Bharata ; the Roman number denotes the chapter and the Arabic number or group of numbers stands for the verse so marked in the edition.
Com. or Comm.	— Commentary.
D.	— Daṇḍin.
°dipikā	— Kāvyaprakāśadipikā of Candīdāsa, Benares, 1933.
D.K.	— Dhvani-kārikā. The Roman number denotes the <i>uddhyota</i> and the Arabic number or group of numbers the Kārikā so marked in the K.M. edition.
ed. or edn.	— edition.
I.H.Q.	— Indian Historical Quarterly.
ill. v.	— illustrative verse.
I. T.	— Indian Thought.
J.O.R.	— Journal of Oriental Research, Madras.
Kār.	— Kārikā.

K.D.

- Kāvyādarśa ; the Roman number stands for the chapter and the Arabic number or group of numbers for the verse so marked in the edition hereafter mentioned.

K.M.T.

- Kāvyamālā Text of the Nātyasāstra of Bharata ; the Roman number denotes the chapter and the Arabic number or group of numbers the verse so marked in the text.

K.P.

- Kāvyaprakāśa ; the Roman number (where used) denotes the chapter (*ullāsa*) and *sūtra* denotes the section so marked before the text in Vāmanācārya's edition.

°sāṅketa

- Kāvyaprakāśa-sāṅketa of Māṇikya-candra in the Ānandāśrama Series edition of the Kāvyaprakāśa.

S.D.

- Sāhityadarpaṇa ; the Roman number (where used) denotes the chapter (*pariccheda*) and kar. before the Arabic numbers denotes the section so marked in Jīvānanda's edition.

°viveka

- Kāvyaprakāśaviveka (transcript copy of the A.S.B. manuscript).

V.J.

- Vakroktijivita, the Roman number stands for the chapter (*unmeṣa*) and the Arabic number or group of numbers for the *kārikā* so marked in the text.

Besides an author has sometimes been cited by name for his work. For instance Vāmana, iii, 1, 1 has been used for Kāvyālambārasūtravṛtti, third *adhikarana*, first *adhyāya*, first *sūtra*. Uses of this nature will be easily understood.

a, b, c, and d at the end of *sūtra*, *kārikā* or verse denote respectively the first, second, third and fourth feet of the *sūtra* etc.

In a work which contains both the text and the commentary, the line mentioned in connection with the commentary has been counted from the place where the commentary actually begins (i.e. the text has been excluded).

For editions of the different works used, see Bibliography at the end of the thesis. When referred to for the first time (in the thesis) the full title of the particular work has generally been given.

For *transliteration* the system of the Royal Asiatic Society has been followed.

Words which admit of alternative spellings have been retained as found in the particular texts, e.g. *ulvāṇa*, *ulbāṇa*; *nivīḍa*, *nibīḍa*; *vikāśa*, *vikāṣa*; *vindu*, *bindu*; *vija*, *bīja* etc.

In some places words in Sanskrit have been quoted in their *prātipadika* forms to suit the English construction in the body of the thesis.

Dr. S. K. De and Mr. S. P. Bhattacharyya have kindly enriched my work with the following foot-notes of their own :—

S. K. D. p. 67. fn. 20; p. 69. fn. 27-28; p. 70. fn. 32, p. 75. fn. 39; p. 85. fn. 1; p. 87. fn. 3; p. 101. fn. 20; p. 105. fn. 23.

S. P. B. p. 97. fn. 13; p. 221-22, fn. 4ab; p. 233. fn. 21a.



CHAPTER I.

GENERAL POSITION OF DOSA AS RELATED TO GUNA AND ALAMKĀRA.

It is well-known to students of Sanskrit Poetics that the main object of the writers of Alāmkāra-śāstra has been to search for poetic beauty and to formulate theories by way of guiding aspirants to poetic fame and young critics to judge poetry with precision. This led them to analyse the different aspects of poetry in order to find out the various means of its embellishments which they comprised under some broad technical names such as the elements of Rasa, Dhvani, Riti, Guṇa and Alāmkāra. Wide divergence of opinion has prevailed among theorists about the conception and execution of these embellishing factors of poetry and their great importance has quite naturally made them subjects for special study by different scholars.¹

Whatever controversy might have existed amongst theorists of different ages and schools regarding the character and relative importance of these embellishing

1. Dr. S. K. De has traced the full history of the Concept of Rasa in Sir Ashutosh Mookerjee Silver Jubilee Volumes (Vol. III. pp. 207-39) besides his treatment of the question in his Sanskrit Poetics, Vol. II, pp. 135-74. Dr. A. Sankaran also studied the same Concept along with the Concept of Dhvani in his 'Some Aspects of Literary Criticism'. And Dr. J. Nobel has given a brief treatment of the Concept of Riti in one of the chapters of his 'Foundations of Indian Poetry' (pp. 98-125).

2 CONCEPTS OF RĪTI AND GŪNA

elements in their theory of poetry, they have all agreed upon one fundamental point, namely, that they have insisted upon the avoidance (*hūna* or *heyatā*) of Doṣas or poetic flaws since Doṣa, as the very name indicates, has a deterring effect on poetry inasmuch as it mars its beauty. Daṇḍin² emphatically enjoins that even a slight defect ought not to be tolerated in poetry as even a single leprous spot is sufficient to render a handsome body ugly. Govinda³ is more explicit when he states that if poetry is defective in any form, the presence of technical excellences and figures of poetry fails to create the necessary poetic charm : on the other hand, if it is free from poetic flaws, it can produce at least some amount of charm even without technical excellences. In this view Govinda appears to have been anticipated by Abhinavagupta who lays a greater emphasis upon the absence of Doṣas than on the presence of Guṇas and Alāmkāras when he remarks in connection with Bharata's Doṣas⁴ :—*etad-doṣa-vihīnaiḥ śruti-sukhaṁ
dipta-rasāṁ ca yadi bhavati tāvataḥ guṇāntarair
alāmkāraśca hīnam api kāryam lakṣaṇa-yogāvyabhi-
cārityuktam.* These theorists, therefore, (excepting Daṇḍin who is not so explicit) appear to hold that

2. *tad alpam api nopeksyam kāvye duṣṭam kathañcana |
syād vāpuḥ sundaram api śvitreñaikena durbhagam ||*
(*Kāvyaadarśa*, i. 7)

3.*doṣābhāvādīni lakṣaṇasthāni viśeṣaṇāni vivecaniyāni.
teṣu (=adoṣaguṇālāmkāreṣu) ca doṣābhāvaḥ pradhānam. sati
doṣe guṇāder apyakīñcitkaratvāt. yad īha 'syād vāpuḥ sundaram
api...' iti. sati tu doṣābhāve guṇādikām vināpi kiñcidāhlāda-
sambhavāt, 'apadoṣataiva viguṇasya guṇa' iti nyāyat.*

Kāvyaaprādīpa, introduction to VII, 1 (p. 168).

4. Abhinavabhāratī on Nātyasāstra XVI, 83 (K. M. edn.),
p. 312 of the Ms. in possession of Dr. S. K. De.

absence of poetic blemishes (*adoṣa* or *apadoṣatā*) is itself an excellence, so to speak. As an analogy, we may just take an instance from ordinary life. Man is hardly immune from defects. The less his faults, the greater his estimation among his fellow beings. To be faultless—is one of the highest certificates that he can expect to have from the society. Similar is the case with these theorists' conception of poetry with regard to its flaws.

But from this it will be unwise to understand the theorists to imply that the poet's duty is finished if he engages all his attention towards avoiding the technical faults mentioned by them. Theorists themselves have hardly concurred with regard to the nature and scope of the individual Doṣas—their classification, number and nomenclature and their relationship with other poetic factors. These have more or less changed with the advent of new schools of theorists and with the change in their poetic outlook. And what was considered to be a Doṣa by a particular theorist or a school of opinion has, not infrequently, been looked upon as a *Guṇa* or *Alaṅkāra* by another⁵. What standard would one follow in such a state of mutual disagreement among theorists?

5. For instance, Bhāmaha's *Sasarñaya-doṣa* (iv, 17-18) which consists in a doubtful state of mind due to the use of common attributes of two objects without any differentiating quality, tends to approach Śleṣālaṅkāra of Rucaka (*Alaṅkārasūtra*, 33, p. 101) and Mammaṭa (*sūtra* 119, p. 509). His illustration of the same Doṣa (iv, 19) has been cited by Hemacandra in his commentary on the *Kāvyañusāsana* (p. 279, l.21) as an example of *Sasandeha Alaṅkāra*; Vāmana's illustration of the first variety of his *arthaguṇa* Ojas (*nayanasamuttham jyotir atreḥ* under iii, 2, 2, p. 84) corresponds to that of Mammaṭa's *Kliṣṭadoṣa* (*atri-locaṇasambhūta-jyotirudgamaḥbasibhiḥ*, verse No. 158 on p. 284, under *sūtra* 72). Instances of this kind are not rare in *Alaṅkāra* works,

4 CONCEPTS OF RĪTI AND GUÑA

And is it really a matter of high commendation if the poet only keeps his composition free from the technical blemishes? Does it not require a positive individual merit of its own (no matter whether it is due to Guṇa or Alāmkāra or to any other factor) in order to receive wide appreciation? These are questions to which theorists must have been alive as a result of which they could not rest satisfied with formulating the character and application of Doṣas alone but had to look elsewhere for positive poetic beauty⁶. *Doṣahāna* as such has no positive value. It relegates poetry to a position in which poetic beauty is neither marred nor brought into effective relief⁷.

On the other hand it is equally wrong to hold that the fault universally mars the poetic effect for it will be seen hereafter that what is ordinarily understood to constitute a fault serves to enhance the poetic charm in certain circumstances when, for instance, it is quite in keeping with the situation depicted or, in the words of the later theorists, maintains the rules of propriety (*aucitya*). This is how the later classification of Doṣas into *nitya* and *anitya* (classes) arose. We shall have ample opportunity to discuss it afterwards but here we may take a single instance in passing. *Punarukta*

6. Thus Vāmana lays equal emphasis upon the avoidance of faults (*doṣahāna—vṛtti* under i, 1, 3. p. 9) as well as the utilisation of Guṇas and Alāmkāras (*gunālāmkārādāna*-ibid) in the matter of creating poetic beauty. Some of the later writers, e.g., Mammata, Hemacandra, Bhoja and Vāgbhaṭa, follow him when they incorporate at the same breath the absence of poetic faults and the presence of poetic excellences and figures in their definition of poetry.

7. Strictly speaking, poetry is not worth the name unless it possesses poetic beauty. We may remember in this connection Kuntaka's well-known line.....*alāmkṛtasya kāvyatvam iti sthitih, na punah kāvyaśyālāmkārayogah*. (V. J. p. 7. ll. 3—4).

(repetition or redundancy) is ordinarily a poetic fault but it ceases to be so, nay, it suits the circumstances admirably⁸ when the speaker is in a fit of compassion for somebody or is engaged in attracting another's notice to some particular object and so on. What is actually meant, therefore, is not that absence or presence of poetic flaws as such determines the acceptability or otherwise of a particular composition but that it is the intrinsic beauty of a poem (no matter whether it is due to Rasa, Alāmkāra or any other poetic factor) that makes it fit for the reader's appreciation. And when this is existing, the absence or presence of Doṣa generally serves to produce a difference in the degree of charmingness—the former always helps its appreciation in the sense that it never hinders it: the latter definitely hinders it unless sometimes it suits the circumstances which have been depicted. But, although we may not accept the absence of Doṣa as the single criterion of poetic beauty, its essential importance in the theory of poetry can never be too highly enjoined. The priority of the treatment of Doṣa, to the other poetic elements, by almost all theorists is perhaps not without some significance. When this is explained, as Gopendra Tripurahara has rightly done, by

8. *anukampādyatiśayo yadi kaścid vivakṣyate |*
na doṣah punarukto pi, pralyuteyam alāmkriyā ||
hanyate sā varārohā smareṇākāndā-vairīṇā |
hanyate cāru-sarvāṅgi hanyate mañjubhāsiṇī ||
(Kāvyādūrśa, iv. 14-15).

Here the word *hanyate* is repeated to imply excessive pity.

Kim cintayasi sakhe tvam, vacmi tvām asmi paśya paśyedam |
nanu kim na paśyasidṛk paśya sakhe, sundaram straiṇam. ||
(Rudraṭa, Kāvyālāmkāra VI, 35. p. 70).

Here notice of the friend is attracted to an assembly of beautiful ladies and so the repetition of the word *paśya* is not faulty.

the popular maxim that evils should be averted prior to one's pursuit of welfare⁹, the propriety of the theorists' advocacy for the avoidance of poetic Doṣas with all the emphasis they could command, is very clearly understood. Man's first instinct is to live and to be safe from danger, the question of attaining power and eminence comes next.

This appears to be the general position of Doṣa in the treatment of all theorists—old and new. But the early writers' treatment of the theory of Poetry being itself of a rudimentary character, they naturally conceived Doṣa from a more or less limited point of view i.e. only so far as it was connected with the *śabda* and the *artha*. The Rasadoṣa did not naturally find any place in their system although some such idea of *aucitya* or propriety, the breach of which lies at the root of all Rasadoṣas, appears to have struck them when they spoke, as has been already noted, of Doṣas ceasing to be such. They did not, of course, mention the word *aucitya* explicitly but, nevertheless, the spirit was there and it is not improbable that they supplied crude materials for the logical development of the idea of *aucitya* in the later theory of poetry. Moreover, they could not clearly discern to what extent Doṣa mars the poetic beauty—whether it stands as a solid block to its appreciation or it lessens the poetic charm existing in a particular composition or it completely destroys that charm so as to exclude the composition concerned from the range of poetry. The question of these finer distinctions in the nature of Doṣa did not arise till the Post-dhvani writers¹⁰ Cāṇḍīdāsa and, following

9. 'iṣṭānuvartanāt kuryāt prāganīṣṭa-nivartanam' iii nityā
guṇālāmkāradānāt pūrvam doṣahānam eva kavinā kartavyam iti
sūcayitum doṣahānasya prathamato nirdeśaḥ kṛtaḥ. Kāmadhenu,
on Vāmana i, 1, 3. (ll. 3-5, p. 10).

10. Kāvyaprakāśadīpikā, p. 13, Kāvyapradipa, p. 170, II-1-19
and Sāhityadarpaṇa, p. 9. ll. 3-10 and p. 11. ll. 1-8.

him, Viśvanātha and specially Govinda took it up. The Pre-dhvani theorists appear to deal with the broad aspect of the subject from only a commonsense point of view, namely, that the Dosas are bad and as such they should be avoided and in their treatment Doṣa generally possesses a character opposite to that of Guṇa. This will be explained as we proceed with the Guṇa Doctrine of different theorists of this period. The Post-dhvani writers, however, judge Doṣa to be a poetic element that remains subordinate to Rasa (just like Guṇa and Alāmkāra) but since the word and its sense are means for the manifestation of Rasa they could not avoid reckoning the śabda- and artha-doṣas as well.

CHAPTER II.

PLACE OF LAKṢĀNA GUNA AND ALĀMKĀRA IN BHARATA'S NĀTYĀŚĀSTRA.

Bharata's Lakṣāna as read by Abhinavagupta.

In the previous chapter we have briefly discussed the general position of *Doṣa* in the treatment of poetic theorists—old and new—in order to examine how far the absence of *Doṣa* can be treated as a source of poetic charm. Now, before we take up the subject of our study proper, namely, the historical development of the Concepts of *Riti* and *Guṇa*, we propose to explain, in this chapter, the broad character of the elements *Guṇa*, *Lakṣāna* and *Alāmkāra* as they are found in the *Nātyāśāstra* of Bharata, the earliest extant work on Dramaturgy which contains materials for the later development of a systematic *theory of poetry*. This will involve a discussion about the mutual relationship, if any, of these elements and the context in which they occur i. e. their relationship with the main current of Bharata's treatment. Incidentally, we shall discuss an important and interesting topic, namely, the peculiar nature of Bharata's *Lakṣāna* as read by Abhinavagupta and deduce therefrom the chronological relation of Kuntaka and Abhinavagupta.

Bharata's *Nātyāśāstra*, as the very name of the work shows, deals with dramatic techniques and as such his *Guṇas*, *Alāmkāras* etc., have ultimately to be judged according to the part they play towards producing the

dramatic effect i. e. towards the realisation of (dramatic)¹ Rasa. *Abhinaya* (representation) is, in Bharata's theory, a very important factor in the realisation of Rasa because it very clearly brings out the respective functions of *vibhāva* and *anubhāva*² of a particular Rasa. Bharata and, following him, later writers of Dramaturgy enumerate four different types³ of *abhinaya*, viz, (1) *āṅgika* (gestural), (2) *rūcika* (vocal), (3) *sāttvika* (internal—conveyed by the manifestations of internal feelings) and (4) *āhārya* (extraneous—conveyed by dress, ornaments etc.) Of these four, the first three are very intimately associated* with

1. Strictly speaking, no distinction is possible between the dramatic Rasa and the poetic Rasa because Rasa is a peculiar *cittavṛtti* which the spectator of a dramatic performance and the Reader of a *kāvya* may equally experience. Here the expression is used loosely in consideration of the special branch of study (Dramaturgy) which forms the subject at hand.

2. *bhāvābhīnaya-sambandhān sthāyibhāvāṁś tathā budhāḥ*।
āsvādayanti manasā, tasmān nātyarasāḥ smṛtāḥ. ||

Nātyāśāstra (K. M. edn.), VI, 34.

loka-svabhāvasaṁśiddhā loka-yatrānugāmināḥ. |

anubhāvā bibhāvāśca jñeyāstwabhinayair budhaiḥ. ||

ibid, VII, 6.

The Chowkhamba text (vi, 33) reads *bhāvābhīnaya-saṁyuktāḥ* and *sthāyibhāvāḥ* (in the first two feet of verse 1 above) which are apparently incorrect. The terms *vibhāva* and *anubhāva* need hardly be explained to an advanced student of Sanskrit Poetics.

3. *āṅgiko vācikāścaiva hyāharyah sāttvikas tathā*.

jñeyas trabhinayo viprāś caturdhā parikalpitāḥ।

Should not *viprāḥ* be *vipraih*? *ibid*, VIII, 9.

4. *vibhāvenoddhṛto yo'rthaśvānubhāvāśca gamyate*. |

vāgaṅga-sattvabhinayaiḥ sa bhāva iti saṁjñitih. ||

ibid, VII, 1.

vibhāva iti kasmād ucyate, vibhāvo viṣṇānārthāḥ. vibhāvyante
nena vāgaṅgasatvabhinayā ityato vibhāvah.

ibid, under VII, 3.

Similarly...*anubhāva...it kasmāt....yad ayam anubhāvayati*.
vāgaṅgasatvabhyam abhinayam. *ibid*, under VII, 4.

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bhāva, bibhāva, anubhāva etc. The *aṅgābhinaya* has been discussed at great length in six chapters (VIII-XIII). Then begins the treatment of *vācikābhinaya* or *vākyābhinaya* in ch. XIV of the K. M. text and ch. XV of the Chowkhamba text⁶. One would curiously note the strikingly small number of verses in ch. XIV of the K. M. text compared with the number in ch. XV of the other. This is due, as the editors of the Ch. text have noted in the foot-note (p. 169), to the fact that 108 verses from the beginning of the chapter are found only in the *Kā pustaka*

5. It is very interesting to note that the two printed texts of the *Nātya-śāstra*, which we have mainly consulted, maintain considerable difference in reading and arrangement in many places. The Chowkhamba text appears to have a greater number of verses in all the chapters (except in ch. VI where both have 83 verses) than the *Kāvyaṁalā* text. The principle of arrangement is almost the same upto chapter VIII in both the texts. But a variation continues from chapter IX. The Chowkhamba text has 207 verses in this chapter named as *hastābhinaya* and the next chapter that deals with *śarīrābhinaya* has got 55 verses. The K. M. text, on the other hand, includes the matter of both these chapters in a single chapter (*i. e.* ch. IX named *aṅgābhinaya*) which is a very long one comprising in all 247 verses (*i. e.* 194 against Chowkhamba's 207 plus 53 against Chowkhamba's 55). The arrangement in some of the subsequent chapters is as follows :—

Ch. text		K. M. Text	
Chapter name	number of verses	Chapter name	number of verses
XI. Cārividhāna	... 100	X. Cārividhāna	... 99
XII. Maṇḍalavidhāna	... 57	XI. Maṇḍalakalpana	... 58
XIII. Gatipracāra	... 227	XII. Gatipracāra	... 192
XIV. Pravṛttidharma- vyañjaka	... 83	XIII. Karayuktidhar- mavyañjaka	... 64
XV. Vācikābhinayaccha- dovibhāga	... 119	XIV. Vācikābhinaye chandovidhāna	... 11
XVI. Chandoviciti	... 169	XV. Chandovṛttavidhi	... 167
XVII. Vāgabhinaya	... 123	XVI. Alāṁkāralakṣaṇa	... 118

probably corresponding to our Ch. text. The first few of these 108 verses emphasise the importance of *vāgabhinaya* (*tasmād vācaḥ param nāsti vāk hi sarrasya kāraṇam* XV, 3c-d, Ch. text) on the ground that it is *words* which make up the body of all *śāstras* (*vānmayānīha śāstrāṇī* XV, 3a) and that other kinds of representation serve only to help the *vāgabhinaya* by giving a poignant effect to it (*aṅga-nepathyā-tattvāni vākyārthaṁ ryañjayanti hi* XV, 2a-b) implying thereby that they are all subordinate to the *vācikābhinaya*. The latter portion of this chapter, however, deals, rightly according to Bharata's pronouncement in the last verse of the previous chapter (*punaśca vākyābhinayaṁ yathāvad vakṣye svara-ryañjana-varṇayutam* XIV, 83c-d, Ch. T.), with vowels and consonants as well as their place of utterance and the different types of words (*nāma, ākhyāta* etc.). As letters are the units of words and words constitute the units of language, Bharata proceeds to discuss these together with a scheme of metres (*chandas*) which covers the last portion of this as well as the whole of the subsequent chapter. These are, after all, merely an elementary discussion about *vācikābhinaya* of which the treatment of *Lakṣānas*, *Doṣas*, *Guṇas* and *Alaṅkāras* in chapter XVII (Ch. text) constitutes the literary aspect and therefore the most important part. The general theoretical position of these elements appears to be that they constitute the beauty or otherwise of the language in which dramatic characters speak, and this is the only way in which their inclusion under the *vācikābhinaya* can be justified.

But it must be remembered that the part which these elements, as embodied in *vācikābhinaya*, play in calling forth Rasa in Bharata's treatment, has been very remote and it is probably for this that Bharata's successors in the Pre-dhvani schools judge their position on their own merit and not in relation to Rasa, which had not been

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assigned much importance in their theory of Poetry. Even Bharata himself does not appear to have been particular about the application of these elements exclusively in connection with drama. His indiscriminate use of the terms *kārya* and *nāṭaka*⁶ in the same context in many cases goes directly against that position. It possibly shows that either the later theoretical distinction between the *drśya* and *śravya* varieties of *kārya* was not much favoured by Bharata : or even if it were, he expected his readers to understand the term *kārya* as used by him to mean *nāṭaka* from the context i.e. the subject of his treatment. The first assumption justifies the position that he did not maintain any great theoretical distinction between the aforesaid types of poetry and quite naturally the technical elements of Dramaturgy, as advocated in his school, found a permanent place in the *theory of poetry* : the second is unwise, for a scholar who himself understands the peculiar character of two distinct objects would never ask others to ignore it.

No attempt has, however, been made by Bharata to connect the elements of Laksāṇa, Alainkāra, Doṣa and Guṇa either mutually or with the main current of his treatment. These are brought in abruptly without any sufficient introduction, except that in the last verse of the chapter dealing with metres, he remarks :

*vṛttair evain tu vividhair nānāchandah-samudbhavaiḥ
kārya-bandhās tu kartavyāḥ śatrimśallakṣaṇānvitāḥ* ||

(XVI, 169. Ch. T.)

6. *vāci yatnastu kartavyo nātyasyeyam tanuh smṛtā* | (XV, 2a-b)
kāryabandhās tu kartavyāḥ śatrimśallakṣaṇānvitāḥ | XVI,
169.

.....*śabdacyutāṁ vai daśa kāvyadosāḥ* | XVII, 88d.

ete doṣāstu vijñeyāḥ sūribhir nāṭakāśrayāḥ | XVII, 95a-b.

(all in Ch. T.).

At the commencement of the next chapter, Bharata discusses in some detail 36 varieties of dramatic Lakṣaṇas⁷. Next in context comes the treatment of Alāṅkāras or figures of poetry of which four (namely, *upamā*, *rūpaka*, *dīpaka* and *yamaka*) are mentioned, defined and classified. They are followed by the treatment of *nāṭakāśraya dosas*, which are also called *kārya-dosas*, and which, like the Guṇas that come after them, are enumerated as ten in number. Here Bharata's text runs thus :—

ebhir arthakriyāpekṣaiḥ kāryaṁ kāryaṁ tu lakṣaṇaiḥ ।
ata ūrdhvāṁ tu vakyāmi kāvyadoṣāṁstathāvidhān⁸ ॥

(XVII, 87. Ch. T.)

From this, one may aptly be led to understand that Bharata has included the Alāṅkāras under the scope of

7. The Lakṣaṇas do not separately exist in the treatment of poetic theorists, except in Jayadeva's Candrāloka and in the chapter on Dramaturgy in Viśvanātha's Sāhitya-darpaṇa. The functions and characteristics of some of the Lakṣaṇas (as mentioned in the K. M. text) are attributed to Guṇas and Alāṅkāras by some of the pre-dhvani writers; while later writers like Viśvanātha include some of them under the Nāṭyālāṅkāras. It is remarkable at the same time that the Lakṣaṇas, as mentioned in the Ch. text, are almost the same as those found in Viśvanātha, excepting *prāpti* and *kṣubha* which receive the names of *jñāpti* and *sāṃkṣepa* in the Sāhitya-darpaṇa. (Ch. VI, Kar. 434, pp. 365-66).

8. The K. M. text reads, (XVI, 83)

ebhirarthakriyāpekṣām kāryaṁ kāryaṁ tu lakṣaṇaiḥ ।
ata ūrdhvāṁ pravakyāmi kāvya adoṣāḥ samāsataḥ ॥

Kāvyaadoṣāḥ is evidently corrupted in place of *kāvyadoṣān*. Another difference is noticed with regard to the word *arthakriyāpekṣam*. The K. M. text appears to have the sanction of Abhinava on this point. However, it is immaterial whether *arthakriyāpekṣa* refers to *kārya* or *Lakṣaṇa* so long as we generally accept Abhinava's likely interpretation of this word as *arthakriyāyām rasacar vaṇayām yuktam*,....(p. 311, *op. cit.*).

his Lakṣaṇas and there is no denying the fact that his own treatment has left no clue for the distinction of one set from the other. On the contrary, he appears to confuse the issue still further when he defines a particular Laksāṇa in terms of Guṇas and Alāṁkāras⁹. It seems that Bharata's definition and classification of Lakṣaṇa, Alāṁkāra and Guna are somewhat dogmatic. The fundamental distinction between these three classes of poetic elements is hardly apparent, and some of the characteristics of Lakṣaṇas may as well be considered as belonging to Alāṁkāras and Guṇas. Apparently an early writer like Bharata does not mean to imply any theoretic distinction between Lakṣaṇas, Guṇas and Alāṁkāras, but accepts and repeats traditional nomenclature and takes them all as beautifying factors of poetry generally, just as in Bhāmaha and partly in Dāṇḍin the distinction between Guṇas and Alāṁkāras is not very sharply indicated.

In this connection, we may note Abhinava's peculiar views on Bharata's Lakṣaṇas. While commenting on Bharata's Lakṣaṇas in ch. XVI of the Abinavabharati, Abhinava refers to a number of views on the position of the Concept of Laksāṇa in poetry¹⁰. He remarks in connection with the verse XV, 167 K. M. T. (=XVI, 169 Ch. T. quoted above) that the Lakṣaṇas are the most important factors in *kārya-bandha* and the treatment of other elements comes as a matter of course in their

9. *alāṁkārair guṇaiścāiva bahubhīḥ samalaṁkṛtam.
bhūṣaṇair iva citrārthaīs tad bhūṣaṇam iti smṛtam.*

(XVI, 6, Ch. T.)

Does this indicate, to some extent, the comprehensive character of Laksāṇa?

10. Mr. V. Raghavan has fully dealt with these views in his paper on 'The Concept of Laksāṇa in Bharata' in Journal of Oriental Research, Madras (Vol. VI, pp. 54-82).

connexion¹¹. Later on, while he introduces Bharata's treatment of Alāṅkāras, he says that Lakṣaṇas constitute the body of *kāvya* i. e. poetic expression which is embellished by the Poetic figures on the analogy of human body being adorned with ornaments¹². Then again, while commenting on the verse *yatkiñcit kāvya-bandheṣu sādṛśyenopamīyate* etc. (XVI, 42, K. M. text) that defines Upamā, Abhinava remarks : *kāvya-bandheṣu kārya-lakṣaṇeṣu satsu ityanena gauriva gavaya iti nāyam alāṅkāra iti darśitam* (p. 308). Here the Lakṣaṇa has been clearly identified with *kāryabandha* i.e. poetic speech itself and naturally it involves all the necessary charm that makes poetry what it is. This view has been more clearly set forth in the lines that come immediately afterwards and run thus :—*bandho gumpho bhanitir vakroktih kavivyāpāra¹³ iti hiparyāyat lakṣaṇam tralaṅkāraśūnyam*

11. *Lakṣaṇānyeva hi pradhānam. tatrāsaṅge grahā(guṇā)* lamkārā iti.* (p. 289, op. cit.)

12. evān kavi-vyāpāra-balād yad arthajātiām laukikāt svabhāvād vidvāmānaṁ tad eva lakṣaṇam ityuktam. tatra (tisya?) śūrirakaiḥasyālamkārā adhunā vaktavyāḥ. tannirūpāyitum uddiśiti upametyādi. (XVII, 43, Ch. T.). *kāvye tāvallakṣaṇām śarīram. tasyopamādayas trayo'rhabhāgāḥ. yathā hi pṛthagbhūtena hāreṇa ramaṇī vibhūsyate tathopamānenā śaśinā etatsādṛśyena, vā kavi-buddhi-parivartamānatvāt pṛthaksiddhenāiva prakṛita-varṇanīyavānitāvājanādi sundarikriyata iti tadevālamkārāḥ* (p. 307. op. cit.)

13. Anticipating an objection that if Lakṣaṇa is equated with *kavivyāpāra*, it should have innumerable varieties instead of thirty-six, Abhinava replies that these are the principal varieties, others may be similarly enumerated if the poet so feels (śaṭtriṁśad iti ca nānyādi-vāraṇa-param¹⁴), *kavi-hṛdayavarttinām api parisam-khyeyatvāt kintu bāhulyena tāvad iyatāpakṣavyāptam¹⁵* iti ca kavināvadhātavyam p. 289, op. cit.). Indeed, such a comprehensive poetic factor brooks only two types of enumeration—either a single variety having a very wide sphere or innumerable varieties—each occupying a narrow scope.

api na nirarthakam (p. 308, *op. cit.*). This remark undoubtedly reminds one of Kuntaka's theory of poetry and the individual skill of the poet that underlies it. In another place Abhinava refers to the view of his *upādhyāya*¹⁴ (meaning Bhaṭṭa Tauta, author of the *Kāvyakautuka*) in connexion with the relationship between Lakṣaṇa and Alāmkāra and remarks *upādhyāyamatantu dīl)akṣaṇabalaṭ alāmkārāṇāṁ vaicitryam*¹⁵

14. Abhinava often mentions Bhaṭṭendurāja (locana p 160, l. 6) and Bhaṭṭa Tota (or Bhaṭṭa Tauta... locana p. 29, l. 9 and p. 178, l. 7) as his *upādhyāyas*. Who is being specifically referred to here? It is interesting to note in this connection that Bhaṭṭa Tauta's name is found very frequently mentioned in the Abhinava-bhāratī. In the present case Abhinava does not mention him by name but later on he has told us in one place (ch. XIX) that in the opinion of Bhaṭṭa Tota Lakṣaṇas along with other poetic factors, Alāmkāra, Guṇa, etc. help the suggestion of Rasa. He says :—tathā coktaṁ bhaṭṭatotena,

lakṣaṇūlāmṛtiguṇā doṣāḥ śabdapravṛttayāḥ ।
Vṛttisandhyāṅga-saṁvrambhāḥ saṁhāro yaḥ kavelī kila ॥
anyo'nyasyānukūlyena sambhūvaiva samutthitaiḥ ।
jhaṭityeva rasā yatra vyajyante hlaḍibhir guṇaiḥ ॥

We know nothing about the treatment of Lakṣaṇa by the other *guru* of Abhinava, namely, Bhaṭṭendurāja. It appears, therefore, that Bhaṭṭa Tauta, and not Bhaṭṭendurāja is referred to by Abhinava here.

15. Here, the term *vaicitrya* may have two meanings—(1) manifoldness and (2) charmingness. Abhinavagupta apparently uses it in the first sense when, following his *upādhyāya*, he understands the Lakṣaṇas to be factors that serve to multiply three of the four Alāmkāras of Bharata into many. But when we go through his remarks in connection with the individual Lakṣaṇas it appears that he has accepted the second meaning too. While explaining the technical Lakṣaṇa, Guṇakirtana, he says : *lakṣaṇāni hi alāmkārāṇ api citrayanti*. Here, Abhinava is taking *citrayanti* to mean beautify (as his use of the word *api* would imply). Now, if the Lakṣaṇa is to be *kāvyaśarīra* or poetic

āgacchatī. tathā hi guṇānuvada-nāmnā lakṣaṇena yogāt
praśainsopamā, atiśaya—nāmno (ā ?) 'tiśayoktiḥ, manora-
thākhyenāprastuta-praśāmsā, mithyādhyarasāyenāpahnu-
tiḥ.....(p. 308).

Now although such peculiar views, namely that (1) the Lakṣaṇa is identical with *kāryabandha* instead of being one of its beautifying factors and that (2) its presence accounts for the multiplication or charmingness (*vaicitrya*) of the Alāmkāras may not strictly fit in with the treatment of Bharata where there is a clear tendency for embellishing the *kāryabandha* as much by the Lakṣaṇas¹⁶ as by

expression, it itself stands in need of extraneous decoration and as such it cannot be taken to beautify the Alāmkāra. Either it must not be looked upon as *kārya-śarira* or, if it should, it must cease to be a beautifying factor. Abhinava would probably justify himself by saying that an object, which has an exquisite grace of its own, may serve to cast into the background even the beauty of its decorating factor. In that sense Lakṣaṇa may be said to beautify even the Alāmkāra. In this connection we may remember the well-known lines of the Kumārasambhava :

*anyo'nyaśobhājananād babhūva |
sādhārano bhūṣaṇabhūṣvabhāvah || (i, 42 cd.)*

Where Pārvati's necklace and her breasts have been taken to beautify each other.

16. When Bharata explicitly said that *kāryabandha* should be endowed with 36 *Lakṣaṇas* (ṣaṭtrimśallakṣaṇānvitāḥ XVI, 169, Ch. T.) it appears strange how it can be identified with that poetic factor. It should be noted, in this connection, that after we had studied Abhinavagupta's treatment of Bharata's Lakṣaṇas and written out this chapter of our work, we had the kind privilege of discussing it with Prof. S. P. Bhattacharyya in order to be fortified in our finding. He then closely studied the individual Lakṣaṇas of Bharata and told us that Bharata's Lakṣaṇa might well be taken as an 'elastic Poetic Principle' which, like Kuntaka's Vakrokti, includes, within its wide scope, other poetic elements. He expressed his willingness to write a separate paper on Bharata's Lakṣaṇas, where he would maintain Abhinavagupta's position that Bharata's Lakṣaṇa is much more than a poetic element like Guṇa and Alāmkāra. We are eagerly waiting to see an independent paper from the learned pen of the venerable professor.

the *Alamīkāras* and the *Guñas* and where many of the *Alamīkāras* mentioned under the name of Abhinava's *upādhyāya* are conspicuous by their absence, they undoubtedly carry some amount of historical importance since they tend to show the relationship of Abhinava's *Lakṣaṇa* with the theory of Vakrokti and to determine the chronology of Kuntaka and Abinava as well as the ultimate source upon which both of them are probably drawing. Considering all the remarks of Abhinava quoted above, one would form some definite idea of the characteristics of *Lakṣaṇa*. They are :

- (1) *Lakṣaṇas* are essential in *kārya* : other poetic elements stand subordinate to them.
- (2) The scope of *Lakṣaṇa* is as wide as *kāryabandha* or poetic expression in general.
- (3) *Alamīkāras* augment the beauty of the *kāryabandha*, hence of the *Lakṣaṇas*.
- (4) *Lakṣaṇa* has got a natural grace of its own due to the peculiarity of the poet's individual power by reason of which it serves to make poetry acceptable even without further embellishments and in absence of which poetry becomes flat and vapid and consequently unworthy of the name of it.
- (5) The presence of *Lakṣaṇas* adds to the charm of the *Alamīkāras* i.e. *Lakṣaṇa* is also a beautifying factor of *Alamīkāra*.

Now, in the wide range of Abhinava's *Lakṣaṇa*, one is naturally inclined to read the comprehensive character of Kuntaka's Vakrokti. Secondly, the peculiarity of the poet's skill involved in the natural grace of Abhinava's *Lakṣaṇa* or *kāryabandha* has its counter-part in the *vaidagdhyabhangī* of Kuntaka. And lastly, the capacity, which Abhinava's *Lakṣaṇa* possesses for giving a poignant effect to the charm of the *Alamīkāras*, clearly reminds

one of Bhāmaha's Vakrokti which lies at the basis of all Alāṅkāras (*ko'lāṅkāro'nayā vinā*--Bhāmaha, ii. 85d.) Moreover, Abhinava's quotation of Bhāmaha's line *saisā sarvaiva vakroktir anayārtha vibhāvyate* (p. 289, *op.cit.*) in support of his description of Bharata's Lakṣaṇa and his explicit use of the terms *gumpha*, *bhaniti*, *kavivyāpāra* etc. (so well-known in Kuntaka) adequately testify to the fact that Abhinava was thoroughly acquainted with the theories and principles of either Kuntaka himself or some earlier theorist who formulated the same line of opinion. Now, amongst the earlier theorists, we know that only Bhāmaha expounded a theory of Vakrokti as the basis of all Alāṅkāras but it may be easily seen that his conception of Vakrokti was not so mature or developed as could be utilised by Abhinava in connection with his treatment of Bharata's Lakṣaṇas. The terms and expressions used by Abhinava are undoubtedly those of Kuntaka and this makes it highly probable that the Vakroktijīvita appeared earlier than the Abhinavabhāratī and Abhinava quite consciously identified (Bharata's) Lakṣaṇa with Kuntaka's Vakrokti. When, in ascertaining the date of Kuntaka, Dr. A. Sankaran noted the similarities in Abhinava's works and Kuntaka's Vakroktijīvita (p. 119. Some Aspects of Literary Criticism) and remarked (p. 120) "probably the Vakrokti-jīvita appeared late in the life of Abhinava," he probably did not go into the details of Abhinava's treatment of Lakṣaṇa. The truth, however, seems to be that Abhinava utilised portions of the treatment of Kuntaka but did not quote him anywhere by name because he was not much earlier than himself and the views expounded by him had not, still then (and in fact never), been established in the Śāstra. Dr. Sankaran rightly observes that though the "Vakrokti-jīvita "put forward a different theory, it did not demand

serious consideration from a greater thinker like Abhinava because it recognised adequately the importance of Dhvani and Rasa in poetry....." (*ibid*). Another probable conclusion is that both Abhinava and Kuntaka are drawing upon one and the same source and this is the Kāvyakau-tuka of Bhaṭṭa Tauta whose work is unfortunately lost to us but whose views are quoted by later writers like Cāṇḍīdāsa (^odīpikā, p. 7), Kṣemendra (Kar. 35 Aucityavicāracarecā), Hemacandra (pp. 3 and 316 Kāvyānuśāsana) and Rucaka (p. 13, l. 23. Vyaktivivekavyākhya).

It is clear from their remarks that Bhaṭṭa Tauta emphasised the individual power of the poet in the composition of poetry (*tasya karma smṛtam kāryam*) and certainly he was the first to note this fact and Kuntaka only derived it from him. Now, the close similarities between the character of Abhinava's (interpretation of Bharata's) Lakṣaṇa on the one hand and Kuntaka's Vakrokti on the other make it probable that both of these theorists are indebted to Bhaṭṭa Tauta for the formulation of the theories of Lakṣaṇa and Vakrokti, in both of which *kaviryāpāra* plays the most important part. Kuntaka appears to have been inspired by the teaching of Tauta which he critically combined with the views of Bhāmaha in order to expound his theory of Vakrokti. Abhinava naturally subscribed to his *guru's* views on Lakṣaṇa and did not mind borrowing the expressions and terms of a theorist who humbly accepted one of the main teachings of Abhinava's venerable *guru* although he used it for a different purpose, namely, the formulation of a theory which deviated from the beaten tracks of the Śāstra. By utilising the treatment of Kuntaka, he has indirectly glorified his own *guru* Tauta.

CHAPTER III.

THE GUNA DOCTRINE IN BHARATA.

The general theoretical position of Guṇa in Bharata's scheme of *Dramaturgy* has been already determined. We have seen that this element theoretically constitutes, just like Lakṣaṇa and Alāṅkāra, the beauty of the language in which dramatic characters speak, justifying thereby its inclusion under the *vācikābhinaya*. It has, at the same time, been suggested that Bharata's Gunas (as well as other embellishing elements of drama) have nothing peculiar in them so as to make their presence impossible in poetry. With this assumption we now proceed to examine, with the help of available materials, the Guṇa Doctrine in Bharata's *Nātyaśāstra*.

It is somewhat remarkable that no writer of the pre-dhvani schools, with the exception of Vāmana, offers a general definition of Guṇa. All these early writers have thought it sufficient to mention the different Guṇas as undefined excellences of poetry, assign a place to them in their systems and merely describe and classify various kinds of such excellences.

Of Vāmana's predecessors, Bharata, as we have already noted in the previous chapter, makes the Guṇas (along with Dosas and Alāṅkāras) theoretically subordinate to Rasa not directly but only through an indirect association (*paramparā-sambandha*). His Dosas, however, unlike those of Vāmana and others, constitute

positive entities¹ and the Guṇas are described as the negations of these Doṣas². In this connection, it may be noted that each of the Guṇas of Bharata is not, in fact the opposite of a corresponding Doṣa although Guṇas like his Mādhurya (XVI, 98, K. M. T.) and Śliṣṭa (XVI, 94, K. M. T.) may be construed in some of their aspects, as the opposites of Doṣas like Ekārtha (XVI, 88, K. M. T.) and Arthahina (XVI, 86, K. M. T.). Perhaps it is not meant that each of the Guṇas should be strictly regarded

1. Jacobi is probably right in remarking that the Doṣas have been treated as positive entities from the commonsense point of view, for it is easier to find out a fault and grasp its function, while an excellence is more conveniently apprehended by considering it as a negation of an easily understood fault. (Sb. der preuss. Akad., xxiv, 1922, p. 223 referred to in S. K. De, Sanskrit Poetics. Vol. II, p. 14)

2. The K. M. text, after mentioning and defining the Doṣas (XVI, 84-90) reads : *guṇā viparyayād eṣām mādhuryaudāryalakṣaṇāḥ* (XVI, 91 c-d). The reading has the sanction of Abhinava-gupta, but what should be the exact meaning of the term *viparyaya* here ? If *viparyaya* is to mean 'opposite', it is difficult to see why Mādhurya and Audārya only should be specifically mentioned here leaving all other Guṇas. The Ch. text reads : *etā eva viparyastā guṇāḥ kūryeṣu kīrtitāḥ* (XVII, 95c-d). From Abhinava's comments it appears that we should understand by the term *viparyaya* negation i. e. absence or 'non-existence' and not 'opposite'. Abhinava distinctly remarks *etad-doṣa-vighāta eva guṇo bhavatīyarthaḥ*. *kim-viśeṣaṇair iyyāḥ mādhuryaudārye lakṣaṇe=ankau yeṣām*. It is probable, therefore, that Mādhurya and Audārya are mentioned to restrict the scope of the Guṇas. It should not be understood that wherever these Doṣas are absent, there exist Guṇas. *guṇā viparyayāt* etc., means that Guṇas must keep clear of these blemishes and they must be restricted to that special set of ten viz., Mādhurya, Audārya etc., which has been enumerated here. When *viparyaya* is taken to mean 'opposite' the names Mādhurya and Audārya are not necessary : when it means *abhāva* they have a significance.

as an opposite of an already defined *Doṣa*. For in that case it would have been enough if the definition of a *Doṣa* were given, and there would have been no need for defining the corresponding *Guṇa* separately, as the *Guṇa* could be easily deduced from the *Doṣa* defined. It may be suggested that each *Guṇa* is to be regarded as the opposite of some *Doṣa* or other, and not necessarily of those alone which are defined. Thus, it is possible to imagine a set of ten *Guṇas*, corresponding to the ten *Doṣas*, and these may or may not correspond to the ten *Guṇas* formally enumerated by him. This, perhaps, finds a parallel in the two sets of *Doṣas* and *viparyayas* respectively, hinted at by Daṇḍin and explicitly stated by Bhoja³, one of which constitutes the formally defined *Doṣas* and the other constitutes the *viparyayas* of the defined excellences. But since Bharata has not given us any slightest suggestion to that effect it does not appear to be wise to take recourse to an ingenious way of conceiving an imaginary set of *Dosas* or of *Gunas* simply to ascribe the meaning 'opposite' to the word *viparyaya* as some of the later writers have done. It will, therefore, be more reasonable if we agree with Abhinava that *viparyaya* should mean *vighāta* i.e. absence or nonexistence. From Abhinava's remarks⁴ in connection with Bharata's description of the *Doṣas* it is clear that poetry, in Abhinava's opinion, satisfies its definition, even without further embellishments, provided it be marked by a conspicuous

3. *Sarasvatī-kāṇṭhābharaṇa*, p. 24. The second set of *Doṣas* which are the opposites of corresponding *Guṇas* has been termed *arītimat* (*guṇānām dṛṣyate yatra śleṣādinām viparyayāḥ*). Prakāśavarṣa also follows this procedure. *Rasārṇavālāmkāra*, a work of the last-named writer, was published (in Vol. V. No. 1 of the I. H. Q.) by Pandit V. Venkatarama Sarma.

4. *etaddoṣavihīnam etc. quoted above on p. 2. Ch. I.*

presence of Rasas, free from the faults mentioned before, and it succeeds in giving pleasure to the reader.

It may be asked that since the Doṣas, as the very name suggests, constitute factors which should be carefully avoided, how is it that they have been treated by Bharata in a context which deals exclusively with those elements that go to enhance poetic beauty? The reason is not far to seek. We have only to remember that the Doṣas in Bharata's work precede in context the Guṇas; it is enjoined at the outset that the composition should be 'faultless', so that the reader may stand on a standard basis and prepare himself for the appreciation of poetic excellences that are described immediately afterwards. The post-dhvani writers, too, suggest in more than one place that absence of fault itself is a great merit.⁵ The Kāmadhenu states that it is admitted on all hands that the Doṣas have a deterring effect on poetry, but how can they be avoided unless their nature has been fully understood?⁶ It is also necessary to remember in this connection that later writers like Bhoja, Prakāśavarsa and others have divided Guṇas into three classes, of which one deals especially with Doṣas that have ceased to be such on account of their not marring the poetic effect under special circumstances. With reference to such Doṣas Govinda

5. *anyo guṇo'stu vā mā'stu mahān nirdoṣatā guṇah* (Keśava-miśra's Alāmkāra-śekhara, ii, 1, p. 14)

apadoṣataiva viguṇasya guṇah (Kāvyapradīpa, introduction to VII, 1, p. 168).

6. *saundaryasya guṇālāmkāra-ghaṭita-cārutiḥasya ākṣepaḥ svasthānat pracyāvānam tasya helavas tathāvidhā doṣāḥ kavinā jñālavā ityanena doṣa-jñānāsya-avaśya-kartavyatoktū. teṣām uñāne parityāgātmānah phalasya durlabhatvād iti bhāvah.*

Commentary on Vāmana's introduction to 11/1/1, ll. 4-6, p. 39).

and Viśvanātha, however, use the term Guṇa by *upacāra* (*i. e.* secondarily)⁷; but in their opinion such Guṇas do not fall under the category of the technical excellences. It will thus be clear that theorists of all ages have dealt with Doṣas and Guṇas side by side, and have even tried to establish a relation between the two elements; and readers and aspiring poets had to study both carefully, so that the one might be avoided and the other utilised.

The early writers on *Poetics* apparently regard Doṣas and Guṇas as absolute entities,—that is, they are taken by themselves, and not in relation to Rasa as attributes or absence of attributes, conduced to its development or non-development. Although some of these writers take Guṇa as *doṣabhāva* and others consider Doṣa to be *guṇabhāva*, they all agree in this that both these elements constitute entities which can remain independent of any other constituent element of poetry. The term *viparyayā* which almost all of these early writers use in connection with Guṇas and Doṣas, has puzzled commentators and scholars. Our task, however, will be simplified if we take the word to mean *abhāva*, *anyathābhāva* or *vaiparītya* according to the tenour and treatment of the writer who uses the term.

As has been already said above, it would be an useless attempt to find in the specific Guṇas of Bharata always a direct opposite of the faults previously mentioned by him; for while presenting, in a few cases, the opposite of some of the aspects of the Doṣas, his Guṇas have often been given independent definitions. These definitions are, however, not always easy to grasp. Bharata's text itself is uncertain, and as is generally characteristic with an

7. *doṣasyāpi...kvacit tu bhākto guṇavyavahārah* (*Kāvyapradīpa*, p. 352. *Introduction to vii, 11*). See also *Sāhityadarpana*, *vṛtti* under *Kar.* 589. p. 487.

early theoriser, his treatment is often unsystematic and confused. The later sources which now exist to enlighten us as to the views of Bharata seem to have lost the spirit of Bharata's treatment. As for instance, Abhinavagupta, on principle, reads the views of Vāmana into the Guṇas of Bharata. He has tried systematically to attribute to Bharata's treatment the twofold character of each of Vāmana's Guṇas, both as a *śabda-guṇa* and as an *artha-guṇa*. It is possible that Abhinava thinks that Vāmana deduces his two classes of Guṇas, relating to *śabda* and *artha*, from Bharata's composite definitions which, in his opinion, give indication of this twofold aspect in each Guna. Both Hemacandra and Māṇikyacandra, again, who criticise the Guṇa-Doctrines of Pre-dhvani writers adhering, in the main, to the views of Mammaṭa, seem, in spite of minor differences, to have drawn upon one ultimate source which cannot now be traced. Their words and expressions coincide *verbatim* in many places. Both refer to the views of Bharata in connection with each of the Guṇas of Vāmana and Dandin. They do not always quote Bharata but often summarise his views⁸. In their attempt to trace the development of the Concept of Guṇa, Hemacandra and Māṇikyacandra apparently indicate that Vāmana establishes his own view by a criticism of Bharata's

8. So long as we had to depend entirely on the K. M. text of this chapter of the Nātyaśāstra, the views of Bharata on some of the Guṇas, as referred to by Māṇikyacandra and Hemacandra, appeared strange and could not be reconciled with the readings of the only available text. The definitions of Bharata's Samatā, Samādhi, Ojas, Arthavyakti and Udāratā as presented by Māṇikyacandra and Hemacandra are different from those found in the K. M. text. The recent publication of the text in Chowkhambā, Benares Series, has thrown further light on these points and made most of their remarks intelligible.

treatment, and that Vāmana himself has sometimes⁹ been similarly criticised by Daṇḍin. Thus Abhinava, on one hand, and Hemacandra and Māṇikyacandra, on the other, seem to have viewed differently the relation between Bharata and Vāmana, inasmuch as in Abhinava, the two theorists are made to represent identical views about the Guṇas, while in Hemacandra and Māṇikyacandra, Vāmana is supposed to criticise and oppose Bharata in establishing his own system, sometimes to prepare the way for Daṇḍin. In the latter case, however, we are confronted with chronological difficulties, for here we have to accept the position that Daṇḍin came after Vāmana.¹⁰

9. While discussing the development of the Guṇas Samādhī, Arthavyakti and Kānti, Hemacandra and Māṇikyacandra appear to hold that Daṇḍin established his definitions of these Guṇas by overthrowing those of Vāmana. Thus, Hemacandra remarks (commentary on Kāvyānuśāsana, pp. 197-98) :

ai thasya guṇāntara-samādhānāt samādhir iti bharataḥ. ... so'yaṁ atiśayokti-vēṣeṣa iti vāmanāyāḥ. tasmād ārohāvarohakramāḥ samādhiḥ tadiḍam guru-laghu-saṅcayayor anyo'nyāntai arām iti daṇḍi. tasmād anya-dharmaśyānyatra samādhānāt samādhiḥ.

Similarly, Māṇikyacandra remarks (**saṃketa*, p. 193) in connection with the Guṇa, Kānti :

śi otramanāḥ—prītikṛt kāntam iti bharataḥ. mādhyuryam evedām. tasmād aujjvāyaṁ kāntir iti vāmanāḥ..... ojasi aujjvalyatas (Hemacandra reads ojō'pi aujjvāya jogāt) tarhi kāntih. tasmat̄ lokasimānatīkramāḥ kāntir iti daṇḍi.

We shall see later on that the character of the Guṇas ascribed here to the treatment of Vāmana and Daṇḍin really correspond to the definitions given by these theorists.

10. In fact, these two theorists do not at all care for the chronological relationship between Vāmana and Daṇḍin. In connection with their remarks on the Guṇa Samāṭā, however, they appear to observe the order all right viz. Bharata—Daṇḍin—Vāmana (**saṃketa*, p. 192 and Kāvyānuśāsana, com. p. 197).

But a perusal of the texts of Dandin and Vāmana does not convince us that each criticised, on principle, the views of his predecessors. In some places, these later writers and commentators have the habit of reading their own views into the works of older theorists like Vāmana and Dandin. We shall try to make this clear as we go on with Bharata's Guṇas and the treatment they received at the hands of theorists who came after him.

We have already said that Bharata describes Guṇas as negations or absence, or more accurately the avoidance of Dosas.

He enumerates the Guṇas thus :

*slesah prasādah samatā samādhīr
mādhuryam ojaḥ pada-sankumāryam |
arthasya ca ryaktir udāratā ca
kāntiś ca kāryasya guṇā daśaite¹¹ ||*

(XVII, 96, Ch. T.)

We propose to consider, in detail, Bharata's conception of each of these Guṇas along with the comments made by later writers :

1. ŠLEŠA is defined in a twofold way in two separate verses : (i) The Guṇa consists essentially of *slesa* or coalescence, and involves a coalescence (*sliṣṭatā*) of words connected with one another (*sambaddhānuparamparam*) through the collection of meanings desired by the poet (*ipsitenārtha-jātena*). (ii) This naturally well-knit (*svataḥ supratibaddham*) coalescence is in appearance

II. The K. M. text reads *kāvya-rtha-guṇā* *daśaite*. This does not seem to be the right reading, for the definitions show that they cannot be regarded merely as *artha-guṇas*, unless we separate *kāvya-rtha* and take it as "the sense of poetry", which phrasing is really redundant. Our reading here (*kāryasya gunāḥ*) has the sanction of the Abhinavabhārati,

clear (*sphuṭam svabhāvataḥ*) but is to be comprehended by means of a subtle discernment (*vicāra-gahanam*).¹²

Abhinavagupta explains the first of these verses as : *kavisamutprekṣitayā paraspara-sambaddhayā yojanayā sampannam yad iṣitam artha-jātam, tenopalakṣitasyār-thasya upapadyamānasya upapadyamānatātmā guṇah Śleṣah.* For illustration, Abhinava takes the same verse as has been given by Vāmana to illustrate his own *artha-guṇa Śleṣa*. In explaining this illustrative verse (*dṛṣṭvaikāsana-saṁsthite priyatame*),¹³ Abhinava remarks : *atra manorathātīto'py eka-kāla-nāyikū-yugala-hṛdaya grahaṇa-lakṣaṇārthas tathopapūdito yenāsambhāva nāspadaṁ na bharati, tena kuṭilo'py ayaṁ kramo na hṛdaye ulvapnatum bhajate : muijati hṛdaye yataḥ sarvasyeti.* The last part of the remark seems to follow and explain Vāmana III, 2, 4, where the *artha-guṇa Śleṣa* has been defined as *ghaṭanā Śleṣah* with the remark : *krama-kauṭilyāmulbaṇatvopapatti-yogo ghaṭanā*, where the idea of *upapatti* or *upapadyamānatā*—suitability as Abhinava puts it) of many ideas occur. Again, by Bharata's *supratibaddha* Abinava is reminded of Vāmana's *śabda-guṇa Śleṣa* which has been defined (iii, 1, 10) as

12. *iṣitenārtha-jātena sambaddhānuparamparam* ।
śliṣṭatā yā padānām hi Śleṣa ity abhidhiyate ॥
vicāra-gahanām yat syāt sphuṭam caiva svabhāvataḥ ।
svataḥ supratibaddhaḥ ca śliṣṭam tat parikirtitam ॥

(K. M. T., xvi, 93-94).

The Ch. Text (XVII, 97) reads *vicārya grahaṇam vṛtyā* in the first quarter and *svataḥ supratibaddhaḥ ca* in the third quarter of the second verse. *Supratibaddhaḥ ca* is a doubtful reading. For *vicāragahanam* Abhinava appears to note an alternative reading, which the printed texts do not give : *vicāropahātam*, which he explains as *vakra* (m) *ghaṭamānam vetyarthah*. In the Ch. text the order of the above two verses has been interchanged.

13. This well-known verse is found in some versions of the *Amaruśataka*.

masṛṇatvam; for Abhinava expressly remarks: *tad era māśrṇyam ucyate*, the *masṛṇatā* being, in his opinion, the effect of *sandhi* and the use of *anuprāsa*. Vāmana explains *masṛṇatva* as: *yasmin sati bahūny api padānyekavud bhāsante*; Abhinava echoes this and says: *padānāṁ śliṣṭatā parasparam...sambaddha-bandhanatayā anekam eka-padam ira bhāti*.¹⁴ Thus, Abhinava attempts to approximate the twofold definition of Ślesa given by Bharata to the *artha*—and *śabda-guṇa* Ślesa defined respectively by Vāmana. Without holding that the approximation is in every respect justifiable, we may say that in the two definitions of Ślesa given by Bharata it is not impossible to distinguish with Abhinava two aspects of the Guṇa relating respectively to *śabda* and *artha*,—the one consisting essentially of a more smooth arrangement or coalescence of words, and the other emphasising the well-knit diction which makes a suitable meaning clear on the surface by a commingling of ideas.

Hemacandra (p. 196) and Māṇikyacandra (p. 191), however, take only one aspect of Bharata's treatment remarking: *srabhāva-spastam vicāragahānam vacuḥ śliṣṭam iti bharataḥ*. It is evident that while reproducing Bharata's views, they leave out, the idea of Vāmana's *śabda-guṇa* which, Abhinavagupta thinks, is involved in the expressions *śliṣṭatā* and *supratibuddha* mentioned in Bharata's definition above. They represent Vāmana as rejecting Bharata's definition on the ground that the qualification *vicāra-gahana* is mere dexterity in the use of expression (so as to hint) at a recondite sense and so it is not an excellence of diction.¹⁵ It

14. This passage in the commentary is corrupt.

15. *vicāra-gahanaṁ gabhirārtham abhidhānābhidheya-vyavahāravaidagdhyam, na tu gumpa-dharmaḥ. gumpadharmaḥ hi guṇāḥ. tasmān masṛṇatvam Ślesaḥ.....iti vāmanāḥ* (Osāṅketa, p. 191).

is for this reason, they hold, that Vāmana characterised Śleṣa as *masṛṇatva* or smoothness. We may note that even Vāmana's definition was, according to Māṇikyacandra, rejected by Daṇḍin, as being unsatisfactory.

II. PRASĀDA. Of this excellence Bharata gives only one definition, but apparently it has reference both to *śabda* and to *artha*. It consists¹⁶ of a clearness through which the sense, which is not directly stated, appears from the word used¹⁷ from the relation of the easily understood word and sense¹⁸.

Abhinavagupta, however, regards Bharata's Prasāda as equivalent to Vāmana's *artha-guṇa* of the same name, for he remarks : *so'rtho vaimalyāśrayo'pi vaimalyam upacārāt*. The *artha* cannot itself be *vaimalya*; the qualification is used in a metaphorical sense. This certainly corresponds to Vāmana's *artha-guṇa*

16. *athānukto buhdair yatra śabdād arthāḥ pratiyate |
sukha-śabdārtha-saṁyogāt prasādāḥ parikīrtiyate ||*
(XVI, 95, K. M. T.).

*apyanukto budhair yatra śabdo'rtho vā pratiyate |
sukha-śabdārtha-sambodhāt prasādāḥ parikīrtiyate ||*
(XVII, 99, Ch, T.)

17. We accept the reading *śabdād arthāḥ* of the K. M. text instead of *śabdo'rtho vā* of the Ch. text, although the latter is supported by the explanation of Māṇikyacandra and Hemacandra. Our reading appears to have been accepted by Abhinava.

18. We accept the emended reading *sukha-sabdartha saṁyogāt* (K. M. T.). The actual reading *mukha* for *sukha* is apparently a mislection, as Abhinavagupta's reading as well as the Ch. text, on this point, makes it clear. Abhinava explains : *sukhayati na prayatnam apekṣate yaḥ śabdārthaḥ*. Jocobi proposes to read *mukhya* and thinks that Bharata's *prasāda* corresponds to Daṇḍin's *Samādhī*; but this is hardly justifiable. See Sanskrit Poetics, ii, p. 15, fn 31.

Prasāda, which has been defined as *artha-vaimalyām*¹⁹. (iii, 2, 3).

Māṇikyacandra and Hemacandra, however remark : *vibhakta-vācyā-vācaka-yogāt anuktayor api śabdhārthayoh pratipattiḥ prasāda iti bharataḥ* (Kāvyānuśāsana, com. p. 196), to which Māṇikyacandra further adds : *prasiddhārtha-padaṭā iti bhāvah, pada-pūrrikā tad-arthāvagatir iti śabdārthayor grahanām* (Sāṅketa, p. 190). In this connection Hemacandra cites, anonymously from the Kīcaka-vadha²⁰, the illustration

*yasyāhur ati-gambhīra-jalada-pratimain galam !
sa vah karoti niḥsaṅgam udayaṁ prati mangalam !*

Here, the qualifying words *yasya jalada-pratima* etc. are so well-known (*prasiddhārtha-pada*) that they at once make it clear that Śiva is here meant. Hence he remarks : *seyain viśeṣaṇādharā viśeṣyānām uktiḥ*, for here we have a mention of the *viśeṣya* Śiva by the very qualifying *viśeṣaṇa* itself, viz. *yasya jalada-pratima*.

III. SAMATĀ or evenness, consisting of expressions which are not redundant or difficult to understand and which do not contain an excess of *cūrṇa-padas*²¹..... Vāmana explains *cūrṇa-pada* as *adīrgha-samāsa* and *anuddhata-pada* (*vṛtti* under i, 3, 24)—short compounds and soft vocables ; while Bharata defines it as :

19. Abhinava, as usual, approximates this definition also to Vāmana's *śabda-guṇa* Prasāda, remarking :—..... *ata eva śaithilyātmā śabda-guṇah prasādah*, but our manuscript is so corrupt here that it is difficult to follow what arguments lead to this conclusion.

20. Ed. S. K. De, i. 3.

21. *nāticūrṇa-padaɪr yukta na ca ryarthābhidhūyibhiḥ !
na durbohā taiś ca kṛtā samatrāt samatā matā !*

*anibaddha-pada-ecchandas tathā cāniyatākṣaram !
arthapeksākṣarasasyūtaṁ jñeyam cūrṇa-padaṁ budhaiḥ ॥*

(XVIII, 51, K. M. T.)

which also emphasises a composition of short compounds and the use of letters depending on nothing but the sense.

Abhinava makes Bharata's Samatā equivalent to the *śabda-guṇa* Samatā of Vāmana, remarking : *śabdānāṁ samatvāt samatā.....dīrgha-samāśo'tyanta-samāśas ca viśamatā, tadriparyayena samatā upakrānta-mārgā-parityāga-rūpetyuktam bhavati.* This is an approximation to Vāmana's *śabda-guṇa* Samatā defined as *mārgābheda* (iii, 1, 11) and explained as *yena mārgenopakramas tasyātyāgah*. Then again, Abhinava seems to read *durbodhan-ābhidhānaiśca* in place of *na durbodhā taiśca kṛtā* of the K. M. text, and attempts to find in Bharata's Samatā the idea of Vāmana's *artha-guṇa* Samatā as well. Commenting on *vyaarthābhidhāyibhiḥ* in Bharata's definition, he remarks : *nispRAYOjanam artham ye' bhidadhati śabdānāṁ na tvetad vaimalyam iti prasādena nirastam etat.* Therefore he proceeds to explain, referring to the next *pāda* of the definitive verse : *na hi sarvathā nispRAYOjanatā, api tu sad api prayojanum durbodham, tad āha durbodha (nābhidhā) nair.^{21a} iti* After this he goes on to say : *abhidhīyate asmai ityabhidhānam prayojanam..* In this connection, Abhinava cites the verse *cyuta-sumanasah kundāḥ*

21 a. It appears that the scribe has left out three letters, namely, *nā*, *bhi* and *dhā* from the actual reading of Abhinava here. Judging from the *pratīka* of words commented upon there is left no room for doubt that the original text had the two words *durbodhana* and *abhidhāna*. The only possible combination of these two words gives the reading *durbodhanābhidhānaiḥ* which is to be connected with *padaik* in the first foot of the verse.

puspodgemesvalasā drumā malayamurutah surpanṭime etc. quoted by Vāmana (vṛtti under iii, 2, 5) with the comment that here (in the second foot) there is some amount of *vaisamya* as involved in *prakramabhedā*. This verse is a description of *rūpa-sandhi*, and as such the mention of *malaya-marut*, which belongs peculiarly to the spring, is out of harmony in the context. Yet its mention is not absolutely redundant since it helps to awaken *vipralambha śīhgūra*. Abhinava goes on remarking : *kintu prakarajñām sphuṭām na puṣṇāditi viśamatā*. This (particularly the word *sphuṭam*) explains the term *durbodhanaiḥ* or *durbodhaṇiḥ* in Bharata's definition. The *prakrama-bheda* here can be avoided, as Vāmana himself shows, if we replace the second foot of the verse by *muṇasi ca giraṁ badhnantime kiranti na kokilāḥ* and then the verse would be an instance of *avaisamya* or Samatā as an *artho-guṇa*.

Hemacandra (p. 197) and Māṇikyacandra (p. 192), however, read : *pārasparavibhūṣayo guṇālāmukāragrāmaḥ samam iti bharataḥ*, which corresponds to Bharata's definition of Samatā as found in the Ch. text²². They indicate that Dāṇḍin rejects this definition on the ground that Guṇas and Alāmukāras, which are themselves *bhinnādhikaraṇa*, cannot adorn each other²³. This is certainly not the view of Dāṇḍin, but the commentators

²² *anyo'nya-sadṛśām yatra tathā hyanyo'nya-bhūṣayam | alāmukāra-guṇāś caiva samāsāt samatā yathā* || (XVII, 100)

Samāsāt is to be preferred to the reading *samatvāt* of the K. M. text.

Obviously the reading *yathā* is a mislection here. It should be *matā* as in the K. M. text. A definition ending in *yathā* is always followed by an illustration of it.

²³. *bhinnādhūrā guṇālāmukārāḥ katham anyo'nyaṁ bhūṣayeyur iti dāṇḍī, ślesa-yamaka-citrāṇi bhūryanuprāśāsca prastuta-guṇān vigṛhṇanti. tasmād bandheśvavīśamāni samam* (°saṅketa, p. 192).

read their own view here in accepting the Alamkāras as related to the *kāvya-śarīra* and the Gunas to *kāvya-ātman*. In Daṇḍin's work, however, these entities are not *bhinnādhāra*, since they both adorn the *kāvya-śarīra*.

IV. SAMĀDHİ consists in the presence of that peculiar or distinguishing embellishment of sense which is understood by men of critical discernment²⁴. Abhinava-gupta remarks in this connection : *yasyārthasya abhiyuktaiḥ pratibhānatiśayavadbhir viśeṣo pūrvah svollikhita upalabhyate sa samāhita-manah-sampādyavīśeṣatvād artho viśiṣṭaḥ samādhiḥ*. This explanation closely follows Vāmana's *vṛtti* : *samādhi-kāraṇatvāt samādhiḥ* (iii, 2, 6) in connection with the definition of Samādhi as an *artha-guṇa*. In the fourth foot of Bharata's verse on Samādhi, Abhinava reads *parikīrtitaiḥ* and not *parikīrtiyate*. He remarks *samādhi-śabdasya yo'rthaḥ parihāra-lakṣaṇas tena yaḥ parikīrtitaiḥ paritaiḥ samantād ākrantyā uccāraṇe (?) sampannaiḥ sa ca samādhiḥ. ākrantyoccāraṇe ārohāvarohakrama eva.* This explanation *ārohāvaroha-krama*, depending on *uccāraṇa*, is meant to make the definition correspond to Vāmana's *Śabdaguṇa* samādhi defined as *ārohāvarohakramam* (III, i, 13).

Hemacandra (p. 197) and Māṇikyacandra (p. 191) explain Bharata's definition of this Guṇa simply as : *arthasya guṇāntara-samādhānāt samādhiḥ* : but the texts of the Nātya-śāstra which we at present possess do not lend support to this definition²⁵. Of course it is somehow

24. *abhiyuktair viśeṣas tu yo'rthaśayavopalabhyate |
tena cārthena sampannaiḥ samādhiḥ parikīrtiyate ||*
(XVI, 97. K. M. T.)

25. Hemacandra and Māṇikyacandra's explanation speaks of superimposition (*samādhāna*) of some special or distinguishing quality on the sense, and really corresponds to Daṇḍin's Samādhi,

possible to arrive at this position from the definition of Samādhi given in the K. M. text, because the apprehension of the charms of metaphorical expressions is possible only for intelligent people. But this is far-fetched and it cannot be taken in any way as the direct summarisation of any of the definitions found in the printed texts. Hemacandra and Māṇikyacandra think that Vāmana does not accept the definition of Bharata as referred to by them, since it is nothing but a special case of Atīśayokti (*so'�am atīśayokti-viśesah. tasmāl ārohāvarohakramah samādhīr iti vāmanah—sainiketa, p. 192*).

V. MĀDHURYA consists of sweetness, where a sentence heard many times or repeated again and again does not produce weariness or disgust.²⁶ The text of Abhinava's commentary on this passage is corrupt in

which consists of the transference of the qualities or actions of one thing to another, that is, metaphorical expression generally. Dr. S. K. De (Sanskrit Poetics Vol. II, p. 16) was apparently relying on the commentaries of Māṇikyacandra and Hemacandra when he took Bharata's Samādhi to be "superimposition of something special or distinguishing in the sense". The Ch. text reads the definition as :

*upamāsvivahishtānām (?) arthānām yatnatas tathā !
prāptānām cāti-sāmyogah samādhīḥ parikirityate || (XVII, 101)*

which is certainly a corrupt text and does not give us any solution here. Should we understand that the expression *atīśayoga* here implies superimposition? And does the first foot read *upamāsviva hishtānām*? In that case Hemacandra and Māṇikyacandra's definition may somehow be deduced from the one in Ch. text.

26. *bahuśo yat kṛtaṁ kāvyam uktām vā'pi punah punah !
nodvejayati tasmāddhi tan mādhuryam udāhytam ||*

(XVI, 98. K. M. T.)

*bahuśo yacchrutām vākyam uktām vā'pi punah punah !
nodvejayati yasmāddhi tan mādhuryam iti smṛtam ||*

(XVII, 102, Ch. T.)

many places, but it is clear that he reads *śrutam* for *kṛtam* and *vākyam* for *kāryam* of the K. M. text. This reading is supported by the Ch. text, as well as by the remarks of Hemacandra and Māṇikyacandra on this point. It is clear that Abhinavagupta here, as elsewhere, reads the views of Vāmana into Bharata and presents Mādhurya from two views-points, *viz.*, as a *śabda-guṇa* and as an *artha-guṇa*. He remarks : *yad yasmāddhetor vākyām śrutām saṁśaya-viparyayayor (?) āspadaṁ na bhavati tan mādhuryām drāghīyasi samāse tau (=saṁśaya-viparyayau) avaśyām bharata iti tadviraha era mādhuryām śabda-guṇah.* This is undoubtedly an elucidation of Vāmana's *pr̥thak-padatva* (iii, 1, 20) which has been explained in the *vṛtti* as *saṁśadairghya-nivṛtti*. In Abhinava's opinion, Bharata's Mādhurya is also an *artha-guṇa* consisting of *uktivaicitrya*, as defined by Vāmana. Thus : *punah punar apy uktam arthajātaṁ yad yasmāddhetor.....avagāhanena vairasyena (?)...tad vacana-vaicitryātmakam mādhuryam artha-guṇah.....vacanāntarābhidheyatayā hi sa evārtho vicitro bhavati.²⁷*

Hemacandra (p. 198) and Māṇikyacandra (p. 189) think that the definition given by Bharata is too wide, for it would include even the harsh utterances of a beloved person which do not produce disgust. It is for this, in their opinion, that Vāmana defines the *śabda-guṇa* as *pr̥thak-padatva*, which too has been later on discarded as too narrow a definition.²⁸

27. The text of the commentary is extremely corrupt and incorrect here. Perhaps Abhinava meant to explain it thus.....*yasmāddhetor avagāhanena vairasyena na yojayati.*

28. *bahudhā śrutam api yad anudvejakām vacas tanmadhuram iti bharatoktaṁ tu lakṣaṇām priya-jana-rūkṣākṣarākṣepa-vacane'pi tulyatvād ativyāpakam. pr̥thakpadatvaṁ tu mādhuryām vāmanoktam avyāpakam. samāse'pi mādhuryasya dṛṣṭeh.*

(*Samketa*, p. 189).

VI. OJAS : (i) Strength, where the composition is characterised by the use of varied, striking and dignified compound words, having letters agreeable to one another.²⁹ (K. M. T). (ii) This excellence occurs where there is richness of word and its sense and where a low or censured object becomes an object of exaltation.³⁰ (Ch. T).

Abhinava accepts the first definition, reading *sānurāgaiḥ* for the obviously corrupt *sā tu svaraiḥ* of the K. M. text, and explaining *sānurāga* as *yatra varṇair varṇāntaram apekṣyate tatra sānurāgatvam*. He takes the example quoted by Vāmana (under iii, 1, 5) to illustrate Ojas as a *śabda-guṇa* (*vililitamakarandā mañjarīr nartayanti*) and remarks in this connection : *atra ra iti śabdo nda śabdān sra-gurutrāyapekṣate...etad eva gādhatravam ucyate*. But if the reading is altered to *vililitamadhudhārā mañjarīr lolayanti*, it would be no instance of *gādhabandhatra*, since the letters *dhā* and *lo* are by themselves *guru*; hence they are *jātyapekṣa* or dependent on themselves, and unlike the letters *ra* and *na* in the former reading they have no *sānurāgatra* or Ojas. Abhinava further remarks : *nibidāvayavatayair samāsena saṅkṣepena yuktāni padāni yatrārtha-bhūtān (?) iti saṅkṣepo nāmārtha-guṇa ojaḥ.....ekam api vastu udārair bahubhiḥ padair upanibadhyate vistārātmakam apyo'rtha-guṇaḥ*.

29. *samāsavadbhir vividhair vicitrais ca padair yutam |
sā tu svarair udārais ca tad ojaḥ parikīrtiyate ||*

(XVI, 99).

30. *avagītāvihino 'pi syād udāttavabhāvakah |
yatra śabdārtha-sampattis tad ojaḥ parikīrtitam ||*

(XVII, 103).

The first line is probably corrupt. From the remarks of Hemacandra and Māṇikyacandra (though Māṇikyacandra's text itself is a bit corrupt here) the reading would apparently be *avagīto' pi hīno'pi*.

This explanation of the terms *samāsa* and *vistāra* is certainly after Vāmana's remark in connection with the *artha-guṇa* Ojas defined as *arthasya praudhīḥ* (iii, 2, 2) and it agrees with the memorial verse which Vāmana quotes :—

*padārthe vākyā-racanāṁ vākyārthe ca padābhidhā |
praudhir vyāsa-samāsau ca sābhiprāyatvam asya tu ||*
(*vṛtti* under iii, 2, 2)

Hemacandra and Māṇikyacandra accept the definition of Bharata's Ojas found in the Ch. text. Hemacandra paraphrases the verse thus : *avagītasya hīnasya vā vastunāḥ śabdārtha-sampadā yad udāttatvām niśīñcanti karayas tad oja iti bharataḥ* (pp. 194-95). In other words, this excellence consists in imparting loftiness to an object which is low or treated with contempt ; that is, glorification of the inglorious. They criticise it remarking that this cannot be a special excellence, since even the depreciation of a noble object may equally constitute a case of Ojas, and Māṇikyacandra distinctly remarks : *ahīnānavagītasyāpakarṣenaujasa'pi guṇasya prāpteh*. In this connexion Hemacandra refers³¹ to the view of Maṅgala, who is reported to have criticised Bharata's Ojas to the same effect. He also remarks³², under the name of Dāṇḍin, that poets have got three sorts of liberty in their treatment of a subject. Sometimes they extol an insignificant object, sometimes they depreciate an

31. *anavagatasya* (= "gitasya) *ahīnasya vā vastunāḥ śabdārtha-*
yor arthaśampadā yad anudāttatvām niśīñcanti karayas tarhi tad anojaḥ syād iti maṅgalah (*Kāvyānuśāsana*. com. p. 195),

32. *kavinām abhidheyām prati trayāḥ pānthānāḥ, ete nyūnam utkarṣanti, adhikam apakarṣanti, yathārlhaṁ vastu khyāpayanti.* tat katham ivāyām guṇa iti dāṇḍī, *tasmāt samāsabhūyastvam ojaḥ* (*ibid*)

elevated character, and in other cases they see the thing as it is (with the poets' eye) and describe its true nature. Hence, he says, such a characteristic would not constitute a special Guṇa in Dāṇḍin's opinion.

VII. SAUKUMĀRYA consists of an agreeable sense which results from agreeably employed words and from well-connected euphonic combinations³³. Abhinava, as usual, equates this with Vāmana's Saukumārya, both as a *śabda-guṇa* and as an *artha-guṇa*. The phrase *sukha-prayojya śabda* brings in the idea of Dāṇḍin's *aniṣṭhurākṣara-prāyatā* (i, 69) and of Vāmana's *ajara-thatra* (iii, 1, 21). Again, the *apāruṣya* (iii, 2, 11) of Vāmana, which consists chiefly of the avoidance of disagreeable or inauspicious statements, is said to be implied in Bharata's *sukumārārtha* or agreeable sense.

Māṇikyacandra (p. 193) and Hemacandra (p. 198) still see a difference between the characteristics of this Guṇa as set forth by Bharata and Vāmana, for they remark : *sukha-śabdārtham sukumāram iti bharataḥ, sukha-śabdam eva iti tu vāmanah*. It is needless to add that they have not correctly presented the views of Vāmana, each of whose Guṇas clearly possesses a two-fold character.

VIII. ARTHAVYAKTI. Explicitness, (i) in which the meaning is apprehended as soon as the word is

33. *sukha-prayojyair yac chabdair yuktām su-śliṣṭa-sandhibhīḥ |*
sukumārārtha-suṁyuktām saukümarjām tad ucyate ||

(Ch. T. XVII, 104).

This reading is accepted by Abhinavagupta. The K. M. text reads (XVI, 100) *mukhya-prayojyair yacchandaiḥ* (?) or *mukhya-prayojyaiś chandobhīḥ* as a more correct alternative reading in the footnote.

employed³⁴; (ii) which describes the nature of things as they appear in the world by means of well-known predicates³⁵. It is clear that the first of these definitions corresponds to Vāmana's *śabda-guṇa* Arthavyakti (III, 1, 23) which is explained by him as *jhaṭityartha-pratipatti-hetutva*, while the second would approximate to his *artha-guṇa* of the same name (iii, 2, 13) which has been defined as *vastu-svabhāva-sphuṭatva*. The K. M. text here is obviously corrupt. Abhinava reads : *suprasiddhābhidhāyinā*^{35a} in place of *suprasiddhā dhātunā tu*, which latter is unintelligible. This phrase he explains as *suprasiddham abhidhānam abhidhā-vyāpāro yasyān kārya-kriyāyām sā arthavyaktih śabda-guṇah*. In his opinion, this excellence occurs where the expressed sense, containing well-known and well-understood predicates, prevails, and therefore it is a *śabda-guṇa*. Abhinava considers it also as an *artha-guṇa*; but his remarks in this connection are not sufficiently clear. The verse *prṣṭheṣu śaṅkha-śakala-cchaviṣu cchadānām* etc., which he cites as an illustration, is taken from Vāmana where it is given as an example of *vastu-svabhāva-sphuṭatva*, i. e. of his *artha-guṇa* Arthavyakti.

34. *yasyārthānupraveśena manasā parikalpyate |
anantaram prayogasya sārthavyaktir udāhṛtā ||*

(XVII, 105, Ch. T.).

The text is defective as the verse is wanting in the object of the verb *parikalpyate*. Should we read the first foot as *yasyārtho'* *nupraveśena*? It then gives some sense.

35. *suprasiddhā dhātunā tu (?) loka-karma-vyavasthitā |
yā kriyā kriyate kārye sārthavyaktir udāhṛtā ||*

(XVI, 101, K. M. T.).

Should not *loka-karma* be *loka-dharma*?

- 35a. Abhinava's reading is metrically defective. Could it be read as *suprasiddhābhidhānā tu*?

Hemacandra (p. 199) and Māṇikyacandra (p. 192), however, attribute quite a different definition to Bharata, remarking : *yasmīn a-tathā-sthito'pi tathā-sthita evārthaḥ pratibhāti so'rthavyaktir guṇa iti bharataḥ.*^{35b} They consider that this Guṇa is only a special aspect of Bharata's Prasāda and that Vāmana's school rejected the above definition for that reason.

IX. UDĀRA or UDĀTTA. (i) An exaltedness which is marked by superhuman and other varied feelings and by the erotic (*śringāra*) and the marvellous (*adbhuta*).³⁶ (ii) An excellence which characterises a composition by the presence of diversified or charming sense (*citrārthaīḥ*) and of well-spoken words (*sūktaiḥ*), which have more than one particular sense and which are marked by elegance (*sauṣṭhara-saṁyutaiḥ*).³⁷

Abhinavagupta, who accepts the first definition, explains the excellence thus : *yatra mānuṣocitam api divyatayā, akarunyādi-yuktam api śringārena, arismaya-sthānam apy adbhetena yuktān varṇyate tad-gatair vā vibhāvānubhāvādibhiḥ, tad udāram, tatra audāryam*

35b. Prof. S. P. Bhattacharyya kindly suggested to me that the definition of Arthavyakti attributed to Bharata by Māṇikyacandra and Hemacandra comes directly from the definition given in the Ch. text if *anantaram* in the third foot of that text (fn. 34) is read as *arthāntaram*. The definition in the Ch. text would then mean :—"Arthavyakti consists in the positing of a sense different from that actually attaching to the words thereof through a fancied mental (as opposed to verbal) function."

36. *divya-bhāva-paritām yacchi ṣāṅgārādbhuta-yojitam |
aneka-bhāva-saṁyuktam udāraṁ tat prakīrtitam ||*
(XVI, 102, K. M. T.)
37. *anekartha-viśeṣair yat sūktaiḥ sauṣṭhava-saṁyutaiḥ |
upetam ati-citrārthaīḥ udāttam tac ca kīrt�ate ||*
(XVII, 106, Ch. T.)

artha-guṇah. In other words, the excellence consists in describing what is not divine as divine, what is not marvellous as marvellous, what is hardly tender as full of erotic sentiment, either by the delineation of these sentiments of the erotic and the marvellous or by the *vibhāvas* and *anubhāvas* thereof. This, he goes on to say, has been called *agrāmyatva* by others (*etad eva cāgrāmyatvam anyair uktam*) and explains *agrāmyatva* as follows: *grāmyaiḥ hi vastu yathāsthitam ayojita-racanā-viśeṣaiḥ prasiddhi-mātra-pramāṇam ucyate, tato' nyad agrāmyam.* In his opinion, therefore, this aspect of Udara corresponds to Vāmana's *artha-guṇa* *Udāratā*, which the latter defines as *agrāmyatva* (iii, 2, 12). Abhinava means, perhaps, as his citation of Vāmana's illustration on this point shews, that what is *grāmya* or vulgar must not be entertained in poetry. The illustrative verse from Vāmana (*vṛtti* under iii, 2, 12.) *tvaṁ eva insaundaryā sa ca ruciratāyāṁ paricitaḥ* etc. is free from vulgar effects, which have been removed by a careful depiction of suitable feelings and sentiments in a dignified manner. It is interesting to note, however, that the reference to feelings and sentiments in this Guna of Bharata approximates it partly to Vāmana's *artha-guṇa* *Kānti*. "The implication of *adbhuta rasa*," as Dr. De points out³⁸ "and the characteristic that it deals with *dirya-bhāva* indicate probably certain *utkarṣavān dharma*, causing wonder, such as Dandin's *Udāra*³⁹ would contain." The use of the expression *aneka-bhāva-saṁyukta* leads Abhinava further, by a great deal of forced interpretation, to read the idea of Vāmana's *sabda-guṇa* *Udāratā* (*vikāṭatva*—iii, 1, 22) into Bharata's definition, remarking: *tatra hi tulya-jāta-śṛṅga-līngādi-*

38. Sanskrit Poetics, Vol. II, p. 18. (fn. 38).

39. *Kāvyādarśa*, i, 76-77.

bhedena itthambhūto nartakī-sauvīreśaiḥ, bharale tad uktām vikāṭavāṁ narīnṛtyamānatvam iti.

Hemacandra (p. 199) Māṇikyacandra (p. 192) remark with reference to Bharata's Udāra : *balubhiḥ sūkṣmais ca viśeśaiḥ sametam udāram iti bharataiḥ*, which is somewhat akin to the second Udāra of Dandin as well as to the definition given above from the Ch. text, with the difference that they apparently read *sūkṣmaiḥ* for *sūktaiḥ* of the printed (Ch.) text. They think that Vāmana's school rejects this definition of Bharata on the ground that it does not constitute a special Guṇa ; it is only an *ullekhavān arthaḥ* or a meaning of a descriptive or allusive nature. (*ullekhavān ayam arthaḥ kathām guṇa it vāmaniyāḥ*—(Kāvyānuśāsana. com. p. 199)).

X. KĀNTI or loveliness which delights the mind and the ear, or which is realised by the meaning conveyed by graceful gestures⁴⁰ (*līlādi*).

Abhinava apparently accepts this reading of the K. M. text and explains *līlādi* as *līlādi-ceṣṭā* : but the reading in the Ch. text⁴¹ is somewhat different. According to this latter text, the Guṇa Kānti would consist of a composition of words (*śabda-bandha*) which, by its special device (*prayogēṇa*), appeals to the mind and the ear and causes calmness or limpidity (*prasūdu-janaka*). Abhinavagupta thinks that the delight is the outcome of the conspicuous presence of Rasas like the erotic, and as such Bharata's

40. *yan manah-śrotra-viśayam āhlādayati hinduvat |
hlādyarthopapannām vā tām kāntiṁ kavayo viduh ||*

(XVI, 103, K. M. T.)

41. *yo maṇḍśrotra-viśayaḥ prasūda-janako bhavet |
śabda-bandhaḥ prayogēṇa sa kānta iti bhaṣyate ||*

(XVII, 107, Ch. T.).

The reading *śabda-bandho* in the printed text is evidently incorrect since it shows a faulty sandhi.

definition corresponds to that of Vāmana's *artha-guṇa Kānti*, which is defined as *dīptarasatvam* (iii, 2, 14). Abhinava too clearly remarks—*dīptatvam iti yāvat*. Abhinava, moreover, thinks that this Guṇa also corresponds to Vāmana's *śabda-guṇa Kānti*, which is defined as brilliancy or *aūjjvalya* (iii, 1, 25) without which a composition would be merely reproductive and stale (*yadabhāre purāṇa-cchāyetyucyate - rṛtti* on the above).

Hemacandra (p. 200) and Māṇikyacandra (p. 193) think that Vāmana does not accept the definition given by Bharata because the Guṇa Mādhurya too has been defined as pleasing the ear and the mind. Hence, in their opinion, Vāmana defines Kānti differently.⁴²

It will be seen from this enumeration of Bharata's Guṇas, both by themselves and with reference to the interpretation of later writers, that in spite of the attempts made by Abhinavagupta and others, a great deal of obscurity still remains, and it is difficult to understand what Bharata sometimes means exactly by a particular Guṇa.⁴³ The conception is often not very definite, and individual Guṇas are not kept strictly apart from one another or saved from overlapping. Nor is his enumeration exhaustive and his distinctions convincing. It would be perhaps too much to expect such strictly accurate theoretical definition and classification in an early writer like Bharata. On such definitions and classifications even later writers have not always been clear and consistent, and wide divergence of opinion

42. *śrotramanah-pritiḥṛt kāntam iti bharataḥ. mādhuryam
avedam. tasmat aūjjvalyam kāntir iti vāmanah* (Osāṅketa,
p. 193)

43. The obscurity is partly due to the uncertain nature of the text and partly to the inchoate conceptions natural to an early theoriser on the subject.

has prevailed over the question in the history of Sanskrit poetics. One need not be surprised, therefore, that Bharata's Gunas, even if they agree in nomenclature and sometimes in substance, do not really correspond to those of his immediate successors. Nevertheless, with the exception of Bhāmaha, the scheme of ten Gunas, outlined by Bharata, is conventionally adhered to by all later writers, until we come to the Dhvani school ; and in some cases even the conception of his Guna is substantially accepted. For instance, Bharata's definition of Śleṣa in the two verses may be said to be present in some form or other in the twofold character of Vāmana's Guna of the same name. The fundamental principle involved in his Prasāda Guna appears to be a permanent contribution of Bharata to the later *theory of poetics*. The exuberance of compound words which constitutes an important aspect of Bharata's Ojas has not only been substantially accepted by the pre-dhvani writers like Bhāmaha and Daṇḍin but also figures prominently in the *ojogumpha* of post-dhvani writers like Mammaṭa (K. p. śutra 100, p. 485) and Viśvanātha (Sahitya-darpaṇa, Kar. 610, ch. VIII, p. 514). And lastly, it may be safely assumed that the principal character of Bharata's Saukumārya appear in Daṇḍin and Vāmana in a modified but developed form.

It would also be clear from the above detailed consideration of Bharata's Gunas that Abhinava attempts throughout to approximate Bharata's Gunas to those of Vāmana, and consequently splits up each of Bharata's Gunas into a *śabda-guna* and an *artha-guna*. To attain this specific end, his interpretation naturally becomes strained and far-fetched in more than one place. Whenever he thinks it difficult to make out the point he wants to emphasise from Bharata's text, he unhesitatingly modifies or interprets the reading of the text so as to

get his point somehow established. As illustrations of Bharata's Guṇas Abhinava selects exactly the same verses as are given by Vāmana for the same purpose, and explains them in the light of Vāmana's definitions and interpretation. Judging from such cases, it would be evident that Abhinava's peculiar treatment of Bharata's Guṇas would not very materially help the critical reader in the way of comprehending the original views of Bharata himself.

Although it is not possible to accept Abhinava's system of splitting up each of Bharata's Guṇas into a *śabda-guṇa* and an *artha-guṇa*, corresponding to those of Vāmana, it would not be wrong to hold that Vāmana might have received the hint of his twofold classification of the Guṇas from Bharata's treatment. While Bharata's texts, as we have it now, would not allow us to infer that the division of the Guṇas into *śabda-guṇa* and *artha-guṇa* was noteworthy, yet the dual concept was not entirely unknown to him as is evident from his unambiguous treatment of particular Guṇas. Taking his definitions as they stand in both the editions of his text mainly used by us, it would seem that most of Bharata's Guṇas are of the nature of what Vāmana would call *artha-guṇa*, while some of them can be well interpreted as comprehending aspects of *śabda-guṇa* as well. Thus, some of his Guṇas refer to *śabda*, some to *artha*, while others to both these factors. If we depend upon the Kāvya-māla text, Bharata's Śleṣa, Samatā and Sukumāratā seem to possess a twofold function on the very face of the definitions given, and cannot in any way be mistaken. This could not have been lost on Vāmana, who perhaps developed the ideas further, probably in accordance with a tradition obtaining in his Rīti school and divided systematically each of his Guṇas into that of

śabda and *artha* respectively. As a result of such an elaborate procedure, he had to give a thoroughly new shape to all the Gunas of Bharata, which, though outwardly the same in name and number, received new and different connotations at his hand and are in reality doubled in number.

With this assumption and restriction there would be no difficulty in accepting generally the view represented by Māṇikyacandra and Hemacandra that the successors of Bharata established their own definitions by scrutinizing and improving upon Bharata's conception of the Gunas, but treating them in connection with the later theory of Rīti, of which there is no trace in Bharata's work. At the same time, we must not be led away by every detail of the views represented by Māṇikyacandra and Hema-candra, for these are often extremely coloured by the ideas of the post-dhvani period ; and some of the opinions that they pass under Bharata's name in their works are not to be found in the texts of Bharata which we now possess.

CHAPTER IV

BHĀMAHA'S TREATMENT OF RĪTI AND GUÑA

Bhāmaha is the earliest-known writer on Poetics proper whose work has come down to us. The activities of the Poetic theorists during the period which intervened between Bharata and Bhāmaha are unfortunately hidden from us. No definite information is available about the writers and their works during this period, but from stray references in the earliest extant literature¹ it can be inferred that the period saw the growth of *Sanskrit Poetics* as an independent technical discipline. To Bhāmaha belongs the credit of bringing to a definite focus the tentative speculations of a period of the Śāstra of which we know nothing. We have seen that Bharata belonged to the Rasa school of Dramaturgy and his treatment of the elements Guṇa, Alaiṅkāra, etc. was only incidental, occupying a very insignificant portion of his huge work. Bhāmaha, on the other hand, who was an avowed exponent of the Alaiṅkāra system, devoted the whole of his work to a comparatively systematic elaboration of Poetic embellishments which themselves formed the principal object of his study as could be expected from the very name of the work—Kāvyālaiṅkāra.

1. e. g. Bhāmaha's reference to a discussion about the comparative merits of the Gauḍa and Vaidarbha *Kāvyas* to which we shall *presently* turn and also to some previous writers and works—Medhāvin (ii, 40) and others (i, 33; ii, 19; ii, 45; ii 47; ii, 58; iii, 8, iii, 10).

He does not appear to attach much importance to the elements Guṇa and Riti. To him the Alaiṅkāras under the general name Vakrokti (a striking mode of speech) constitute the essence of poetry. He nowhere uses the term *guṇa* in his work except in connection with the poetic figure Bhāvika (ed. Trivedi, iii, 52) which, as in the *Kāryādarśa* of Daṇḍin (ii, 363-65), has been described as *prabandha-viṣayām guṇam*, where the term *guṇa* does not seem to be restricted to the technical poetic excellence that we are dealing with but refers in a wider sense, to poetic beauty in general.²

In the beginning of the second chapter of his *Kāvyālaṅkāra*, Bhāmaha enumerates three entities *viz.*, Mādhurya, Ojas and Prasāda, which are the names assigned to some of the Gunas of Bharata and of other pre-dhvani writers and which constitute the only three Gunas accepted by the Dhvani and post-dhvani theorists. But unlike Daṇḍin, Vāmana and others, Bhāmaha does not treat them in connection with what we call Ritis (called by him *Kāryas*), such as Gaudīya and Vaidarbha.¹ Thus, he does not think that particular Gunas constitute the characteristics of particular classes of *kāryas* (namely Gauda and Vaidarbha) but holds that these three entities should be present in good *kārya* generally. So his Gunas are absolute entities bearing no relation to any other poetic element.

So far as his conception of the Ritis is concerned, he does not appear to entertain any theoretic distinction between the one type and the other. He refers to the views of some earlier theorists, unknown to us, who meant to imply some distinction of manner and treatment

2. The question has been fully dealt with in S. K. De's article on 'Bhāmaha's views on Guṇa' in the Pathak Commemoration Volume (pp. 353—358).

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between the Gaudiya and Vaidarbha *kāryas*³ but his remarks make it clear that he himself does not place much importance upon those alleged differences^{3a}. In brief, the Gaudiya and Vaidarbha classes of poetry as such are considered by him to be neither superior nor inferior to each other. The most important factor in terms of which he is inclined to judge poetic beauty is a striking mode of speech together with a cleverness of ideas⁴ which forms the character of his Vakrokti, the fundamental principle of all Alāmkāras in his theory of poetry. And if that is existing in the Gaudiya poetry, he has no objection to accept it in preference to the Vaidarbha. In his opinion, that type of Vaidarbha, which although clear (*prasannam*), smooth (*rju*) and soft (*komalam*), is neither rich in ideas (*apuṣṭārtham*) nor possessed of Vakrokti (*avakrokti*), does not deserve any high amount of estimation simply on account of its being agreeable to

3. For instance, he mentions a class of wise men who used to regard the Vaidarbha kind of poetry as being superior to the other (implying of course the Gaudiya kind) even though the latter might have an elegance of meaning. He says :

vaidarbham anyad astīti manyante sudhiyo'pare |
tad eva ca kila jyūyah sadarthatm aPI nāparam ||
(Kāvyālāmkāra, i, 31).

3a. gaudiyam idam etat tu vaidarbham iti kiṁ prthak |
gatānugatika-nyāyān nānākhayeyam amedhasām ||

ibid, i, 32.

4. *vakrābhidheya-śabdoktir iṣṭā vācām alāmkṛtiḥ* | ibid, i, 36c-d. We shall explain on (in ch. VII, B) the full import and application of Vakrokti as implied by Bhāmaha and Kuntaka. Here we shall just remember that Vakrokti which literally means 'crooked speech' consists of some peculiar and charming way of expression deviated from a matter-of-fact speech. Abhinavagupta too explains the above couplet thus : *śabdasya hi vakratā abhidheyasya ca vakratā lokottīrṇena rūpeñāvasthānam* ("locana, p. 208. 10),

the ear (*kevalam śruti-peśalam*). On the other hand, even the Gaudiya (which Bhāmaha's predecessors presumably seemed to disparage) is regarded by him as the better class of poetry⁵ if it is endowed with Alāmkāra (*alaṁkāravat*), is free from vulgarity and inconsistency (*agrāmyam, anākulam*) and possesses proper and mature ideas (*nyāyyam, arthyam*). In fact, these constitute, according to Bhāmaha, the characteristics of good poetry and if the Gaudiya contains them there is no need of reckoning Vaidarbha as a separate class of composition.

Bhāmaha's remarks in connection with the Guṇas are very cautious because he presents the views on the (so-called) Guṇas of previous writers but scrupulously refrains from giving his own in the matter. He says that there are some who want to apply long compounds in Ojas (as in Dandin i, 80) whereas those who wish to achieve Mādhurya (sweetness) and Prasāda (lucidity) do not use many compound words⁶. The Prasāda appears to be equivalent to Bharata's Guṇa of the same name inasmuch as the sentence conveying the same should be,

5. *apuṣṭārtham avakrokti prasannam ṣju komalam |*
bhinnam jñeyam ivedam tu kevalam śruti-peśalam ||
alaṁkāravat agrāmyam arthyam nyāyyam anākulam |
gāudiyam api sādhiyo vaidarbham iti nānyathā ||

Kāvyaśālaṁkāra, i, 34-35.

We accept the reading *jñeyam* in place of *geyam* (in the third pāda of the first verse) as suggested by S. P. Bhattacharyya in his article on 'The Gaudi Riti in Theory and Practice' in I. H. Q., June, 1927, p. 378.

6. *mādhuryam abhivāñchantah prasādām ca sumedhasah |*
samāsavanti bhūyāmsi na padāni prayuñjate ||

Kāvyaśālaṁkāra, ii, 1.

kecid ojo'bhidhitsantah samasyanti bahūnyapi |

ibid, ii, 2a-b

according to Bhāmaha, clear to all, even to women and children. His description of Mādhurya (or more strictly *madhura kāvya*) which should be pleasing to the ear and free from long compounds⁷, has been rejected by Ānandavardhana and Abhinavagupta on the ground that this definition is not applicable to Mādhurya exclusively since even in Ojas there is nothing to prevent the composition from being agreeable to the reader and being marked by an absence of compound words⁸.

We cannot lose sight of one important fact that Bhāmaha's brief treatment of the Guṇas precedes in context the Alāinkāras or poetic figures and this perhaps goes to imply that to Bhāmaha these two elements are contiguous to each other and co-extensive. In other words, Guṇas are specific kinds of Alāinkāras and consequently there is no criterion for distinguishing the one element from the other. 'The Guṇas', remarks S. P. Bhattacharyya⁹, "are appreciated inasmuch as they form a plank of the *alāinkāras*" and as such they do not "form the veritable crucial test of poetry" as they have done, being the essential constituents of the all-important Rīti, in the works of the propounders of the Rīti school. Bhāmaha, belonging as he did to a different school of opinion, *viz.* the Alāmkāra school, hardly assigned any theoretic importance to the elements

7. *śravyam nāti-samastārtham kāryam madhuram iṣyate |*
āvidvad-aṅganā-bāla-pratītartham prasādavat ||

ibid, ii, 3.

8. *śravyatvam punar ojaso'pi sādhāraṇam iti* (*vṛtti* on D. K. ii, 8) The ^olocana (p. 79. ll. 10-13) has on this: *nanu 'śravyam nātisamasta-śabdārtham madhuram iṣyata' iti mādhuryasya lakṣaṇam netyāha—śravyatvam iti.....ojaso'piti*. 'yo yaḥ Śāstram (Dhvanyāloka p. 81 under D. K. ii, 10) ityatra hi śravyatvam asamaṣṭatvam cūstyeveti bhāvah.'

9. loc cit, p 379.

of Rīti and Gunā. His casual and half-hearted treatment of these poetic elements, in spite of his notice of their earlier existence, left an extensive field for the Rīti theorists to work upon¹⁰.

10. It is true that in the treatment of all pre-dhvani theorists poetic beauty has been judged chiefly in terms of the technical elements Guṇa and Alambāra. At the same time it is interesting to note that even some of the Doṣas mentioned by them serve, under special circumstances, to enhance the poetic effect instead of marring it. This particular aspect of Doṣa was noticed first by Bhāmaha and his conception of it was only rudimentary as could be naturally expected. He remarks in connection with his Ekārtha-doṣa (IV, 14) that when the same word is repeated (*e.g. gaccha, gaccha*=go away, go away) under the influence of fear, sorrow and jealousy (*bhaya-śokābhyaśūyāsu*) as also of delight and wonder (*harsa-vismayayor apि*), it is not said to constitute the Doṣa punarukta (*punaruktam na tad viduh*) or, more strictly, Ekārtha. This is the only verse devoted by Bhāmaha to the treatment of the subject under discussion and even here he is not clear whether particular circumstances can make a Doṣa fit to be treated as a positive source of poetic charm. But Bhāmaha's successors found herein a broad hint regarding the non-deterring character of Doṣa and they carried the scheme further, each in his own way.

CHAPTER V

DANDIN'S CONCEPTION OF THE GUNAS AS RELATED TO THE MĀRGAS

By the time when Bhāmaha expounded his theory of Vakrokti as the basis of all Alāmkāras, and probably even earlier than that, there appeared a class of writers who taught, directly or indirectly, the essential importance of Guṇas (as distinct from Alāmkāras) not by themselves but as the constituent elements of Rītis, from which these writers came to be called the Rīti theorists. The Rītis were, perhaps, at first regarded as particular classes of composition prevalent in or practised by the people of particular localities from which they derived their individual names. Even in the later history of Sanskrit Poetics, when their nature and conception came to be modified at the hands of novel theorists, they continued to bear the names given to them by the earlier masters.

Dandīn is one of the earliest known writers who treat of the Guṇas in connection with Rīti, although the term Rīti itself, standardised by Vāmana, is never employed by him. The professed object of his work¹ is to describe

1. Our references throughout are to the edition of Raṅgācārya, with the commentary of Taruṇavācaspati and the anonymous Hṛdayaṅgamā commentary (Madras, 1910), unless otherwise indicated. The editions of Premchandra Tarkavāgiśa with his own commentary (Calcutta, Śaka 1803), and of Belvalkar and Reddi (with a new Sanskrit commentary and English notes) in the Bombay Sanskrit Series (1920), as well as Belvalkar's English translation (Poona 1924) have also been consulted. It is rarely that Böhtlingk's edition has been of use; its text follows generally that of the Calcutta edition.

what he calls 'the body of poetry and the embellishments thereof'.² These embellishments consist of certain external modes of expressions and are covered by the general term Alāṅkāra (which is described as *kārya-śobhākara dharma*.....ii, 1.a), applicable as much to the technical Gunas that form the essence of his postulated "ways of speech" (*girām mārgaḥ*.....i, 40. a. which is equivalent to Rīti of other writers) as to the so-called Alāṅkāras or poetic figures. Whatever enhances poetic beauty (*kārya-śobhā*) is its Alāṅkāra, and in this view Dāṇḍin's position is not fundamentally different from that of Vāmana who explains the term Alāṅkāra broadly as beauty (*saundarya...kāvyālāṅkārāśūtra-vṛtti*, i, 1, 2) in a non-technical sense.

In the first chapter of his work Dāṇḍin defines and classifies poetry and discusses at some length the special characteristics of the two extreme modes of composition³

2. *taiḥ śarīrañca kāvyanām alāṅkārāś ca darśitāḥ* |

Kāvyādaiśa, i, 10, a-b.

pūrva-śāstrāṇi saṁhṛtya prayogān upalabhyā ca |

yathā-samarthyam asmābhiḥ kriyate kāvya-lakṣaṇam ||

ibid, i, 2.

3. In i, 40, Dāṇḍin tells us

asti aneko girām mārgaḥ sūksmabheśāḥ parasharam |

tatra vaidarbha-gaudīya varṇyete prasphuṭāntarau ||

Dāṇḍin is apparently aware of the existence of diverse 'ways of speech'. He himself takes up only two of them which possess clearly distinctive characteristics and leaves out the rest because these latter have, in his opinion, very subtle points of distinction and as such they do not deserve any special consideration. It is difficult to say what particular theorist or school of opinion is being referred to by Dāṇḍin here. J. Novel (Foundations of Indian Poetry. p. 100) surmises that this verse is pointed at Bhāmaha in whose opinion the Gaudīya and Vaidarbha classes of Poetry have no distinctive features. But P. V. Kane (p. XXXV. Introduction to Sāhityadarpana) does not admit the very question

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(Mārga), viz., the Vaidarbha and the Gaṇḍa, explaining the application or otherwise of the ten standard excellences or Guṇas which form all the while the criteria for their distinction, and giving throughout a preferential treatment to the Vaidarbha. In the beginning of the second chapter, he first offers a general definition of Alāmkāra as embellishment *per se*, and then goes on to remark that in the previous chapter he has spoken of *alaṁkriyāḥ* in connection with the classification of the mārgas. The term *alaṁkriyāḥ* in this passage has thus a clear reference to the ten standard excellences which he has already dealt with as the essence of the Vaidarbha Mārga. Next, he says that he would now deal with the general* (*sādhāraṇa*) Alāmkāras, which term obviously refers to the poetic figures that he is proceeding to treat of in the chapter under discussion. Thus, the Guṇas are generally laid down as pertaining to the excellent diction and therefore *viśiṣṭa alāmkāras*, while the so-called poetic figures or Alāmkāras in the narrow sense are *sādhāraṇa*, because both the Mārgas abound in such decorations as the *upamā*, *rūpaka* etc. Taruṇavācaspati comments on this : *śobhākaratvāṁ hi alāmkāra-lakṣaṇam, tallakṣaṇa-yogāt te'pi [=śleṣādayo daśa guṇā api] alāmkārāḥ ...guṇā alāmkārā eva ity ācāryāḥ.*

From this we are not to understand, with P. V. Kane, that "Dandin's work.....makes no distinction between

of the priority of Bhāmaha over Dandin. It will, indeed, be a fruitless task for us to attempt at finding out what theorist is exactly referred to here. Our purpose will, however, be amply served if we take note only of the simple fact that the Rīti Theory had made a tradition of its own even before the time of Dandin for this much and nothing more can be definitely said from the verse in question.

4. *kāscin mārga-vibhāgārtham uktāḥ prāgāpy alāmkriyāḥ | sādhāraṇam alāmkāra-jātam anyat pradarśyate || ii, 3.*

guṇas and *alaṁkāras*" (Introduction to Sāhityadarpana. p. CLII.) for while to Dandin every Guṇa is an Alainkāra, he nowhere suggests that every Alainkāra is a Guṇa. What is meant is not that the Guṇas and the Alainkāras are identical, but that the embellishments like *śleṣa*, which are technically called Guṇas, form the *sine qua non* of a diction *par excellence*, which cannot go without them; whereas the figures of speech or Alainkāras like *upamā*, are not the special characteristics of a specific diction but they may reside in all kinds of diction. From this, we may conclude that so far as a good composition is concerned Dandin makes the presence of Guṇas (and not of poetic figures) its absolute condition. This is a position approximating that of Vāmana who, however, commits himself to the clear statement that Guṇas constitute inseparable attributes of poetry,⁵ implying thereby that it can do without Alainkāras or poetic figures. Thus, when the technical excellence and the poetic figure are both termed *alaṁkāra* in a non-technical sense, and yet a technical distinction is implied between them as characteristics of a diction, we may well hold that Dandin, as S. K. De remarks,⁶ "practically fore-shadows, if he does not theoretically develop, the rigid differentiation of the *guṇa* and the *alaṁkāra* of the Rīti school".

We have seen that Dandin treats of the Guṇas in connection with his Mārga, which is equivalent to Rīti, and not in relation to Rasa (as writers on Rasa and Dhvani theories do), the fundamental importance of which had not yet been recognised in the *theory of poetry*. Proceeding to describe the distinctive characteristics of the two extreme ways of speech (*mārga* or *vartman*), Dandin lays down :

5. Kāvyālaṁkāra-sūtra-vṛtti, iii, 1, 1-3.

6. Sanskrit Poetics, II, p. 106.

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*ślesah prasādah samatā mādhuryaiṁ sukumāratā ।
arthavyaktir udāratram ojaḥ-kanti-samādhayah ॥
iti vaidarbha-mārgasya prāṇā daśa gunāḥ smṛtāḥ ।
eṣāṁ viparyayaḥ prāyo dṛśyate gauḍa-vartmani ॥*

i, 41-42.

It will be well to recollect here that Dandin, like his predecessors, does not give a general definition of Gunā. In the beginning of ch. IV of the Madras edition of Dandin's text, Gunā has been characterised broadly in connection with Doṣa by the statement that Doṣas mar the poetic effect just as Gunas heighten it.⁷ In the two verses cited above Dandin mentions ten Gunas, which follow those of Bharata in their number and nomenclature but differ from them in their content. They are described as the very "life-breath" of the Vaidarbha Mārga. If we accept the term *vaidarbha-mārga* to be an *upalaksana*, standing for a standard good diction, as S. P. Bhattacharyya has suggested,⁸ Dandin's position is that the excellences just mentioned are essential in any good composition. But the Gauḍavartman often (*prāyah*) presents a different aspect, the conception of the Gaudas about the essentials of a diction being apparently different from that of the Vaidarbas. Some controversy exists over the meaning of the term *viparyaya* in this verse. Those who accept Tarunavācaspati's interpretation would take it to mean *vaiparitya*,

7. *doṣā vipattaye teṣāṁ gunāḥ sampattaye yathā.* iv, 1. c-d.

This verse is missing in the Calcutta (Premchandra) and Bombay (Reddi and Belvalkar) editions, as well as in the edition of Böhtlingk. It is also missing in the Tibetan version (J.R.A.S. 1903, p. 349). As this extra verse is found in the Madras edition only, it is better not to deduce any definite conclusion therefrom.

8. The Gauḍī Riti in Theory and Practice in I.H.Q., June, 1927, (p. 379, fn. 2).

i.e. opposition or contrariety, while others, following the Hṛdayangamā, mean by it *anyathātra*, *i.e.* difference or divergence. The ten fixed excellences, *viz.*, Śleṣa etc., are said to constitute the essential characteristics of the Vaidarbha Mārga, but if it is asked what constitutes the essential characteristics of the Gauḍa Mārga, we cannot reasonably answer that the opposites of these excellences (which would really be Doṣas or faults) do it ; *i.e.* if “*esām*” in i, 42 is taken to refer to the essentials (*prāṇāḥ*), then the term *viparyaya* should mean *anyathātra* instead of *vaiparītya*.

The point requires some explanation. If, in this case, *viparyaya* is interpreted to imply ‘the reverse’ or “the opposite”, the fundamental characteristics of the Gauḍa Mārga are relegated to the position of something like Doṣas and would correspond to such Doṣas as are actually defined as Arītimat by Bhoja.⁹ We cannot,

9. Sarasvatī-kaṇṭhabharaṇa (K. M. edition) p. 24. In the enumeration of this set of negative *guna-viparyaya-doṣas*, besides technically defined positive Doṣas, Bhoja was, perhaps, influenced by Vāmana’s dictum *guna-viparyayātmano doṣāḥ* (ii, 1, 1) as well as by the treatment of Dāṇḍin’s *viparyayas*. Bhoja’s *viparyayas* mean certainly *vaiparītya*, since each of a set of nine out of twenty-four of his Guṇas has, on principle, been shown to have a particular Doṣa corresponding to it (pp. 24-30), and the Doṣas which thus arise do not attach themselves to a particular Rīti, so that by reason of these *viparyayas* the Gauḍi Rīti, or for the matter of that, any other Rīti does not unnecessarily suffer from deficiency. Bhoja, on principle, invents a *viparyaya* of each of the ten Guṇas (excepting Samādhī) of Vāmana or of Dāṇḍin, while Dāṇḍin names or characterises the *viparyayas* of only some of them, the other Guṇas being common to both the Mārgas. Bhoja calls the *viparyayas* distinct Doṣas, and as such they are not the characteristics of a particular Rīti, whereas Dāṇḍin’s *viparyayas* are sometimes the characteristics of the Gauḍa Mārga, and he does not use the term *Doṣa* in their connection, excepting

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however, hold that the Gauda Mārga could have been defined as something essentially marked by the opposites of the excellences constituting the Vaidarbha Mārga, for these would be devoid of all charm and would hardly constitute a poetic diction. Dandin presents to us the type of the Gauda Mārga which is not, really speaking, devoid of charm, nor condemned outright. In spite of his decided partiality for the Vaidarbha and a mild aversion for the Gauda manner, we are not convinced that he meant to deprive the latter of the recognition that was its due. S. P. Bhattacharyya has already shewn¹⁰ that even long before the time of Dandin the Gaudi Rīti had, side by side with the widely accepted Vaidarbhi, an established tradition of its own, which Dandin himself could not ignore.

On the other hand, if *viparyaya* is taken to mean *anyathātva*, the utmost we can hold against the Gauda Mārga is that its standard of a poetical composition differs from that prevalent in the very widely recognised Vaidarbha : and that in their attempt to attain that standard the propounders of the Gauda diction did not mind if they sometimes deviated from the practice prevalent in the other mode¹¹.

The controversy about the exact meaning of *viparyaya* really raises some distinctions but the ultimate conclusion

once in i,69. Thus Bhoja's *viparyayas* are negative entities, being always the exact opposites of some correspondings Gunas, whereas Dandin's *viparyayas* are partly the characteristics of his Gauda Mārga, and as such, they constitute positive entities.

10. Loc. cit.

11. Tarunavācaspati, who explains *viparyaya* as 'opposite' (i, 42), remarks in connection with i. 88 ; *kānti-viparyayam atyuktināma gunām gauḍābhimatām darśayati*. This statement confirms our point that the Gaudas could not have taken *viparyayas* as positive blemishes since they were supposed to add charm to their composition.

derivable from the different views is almost the same. Thus, we may distinguish three different views :

- (1) The Gauda Mārga generally presents a different aspect as regards the essentials of a diction. The word *eṣām* in this case would refer to the essentials (*prāṇāḥ*) and *viparyaya* would mean *anyathātva* or a different aspect.
- (2) Far-fetchedness, unevenness etc. which are themselves the opposites of excellences like lucidity (Prasāda), evenness (Samatā) etc., are sometimes noticed as existing in the Gauda Mārga. The word *eṣām* in this case would refer to *śleṣādīnāṁ guṇānām* and *viparyaya* would mean *raiparītya* or opposite.
- (3) The conception of the Gaudas regarding the excellences of composition generally differs from that of the Vaidarbhas. This view may be arrived at from the hint given in the Hṛdayāṅgamā, where *eṣām* has been taken to refer to *śleṣādīnāṁ guṇānām* and *viparyaya* to mean *anyathātva*.

All these interpretations, though seemingly divergent so far as the terms *eṣām* and *viparyaya* are concerned, lead us to some important conclusions on which there appears to be general agreement. No one would perhaps deny that (i) the ideals of composition differ generally in these two types of poetry, i.e. if the Vaidarba Mārga demands compactness of structure, clarity of expression, a sense of proportion, evenness of syllable-structure etc., the Gaudas are satisfied with hyperbole and verbosity, alliteration and bombastic expressions, and such other characteristics. (ii) In order to attain this standard the Gaudas do not care if they have sometimes to have recourse to *śaithilya*, *vaiśamya* etc. But it must not be understood on that account that looseness, harshness, unevenness of syllable-

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structure etc., which are deviations from or even opposites of qualities like Śleṣā, Sukumāratā and Samatā, form the inseparable characteristics (*prāṇāḥ*) of the Gauḍa Mārga, as the excellences like Śleṣā, Prasāda etc., do of the Vaidarbha Mārga. (iii) Far-fetchedness, exaggeration, looseness etc., are looked upon as positive excellences by the Gauḍas, who sometimes entertain them in poetry for a particular purpose, viz, the achievement of their standard of poetry which differs¹² fundamentally from that of the Vaidarbhās,—the one emphasising the chaste and classical manner and the other preferring the fervid and the bombastic. That Dandīn meant to imply all this will be clear as we proceed with his treatment of the individual Gunas, which we now propose to take up in detail.

(1) ŚLEṢĀ. It is found in a composition which is free from looseness (*saithilya*), and this looseness consists¹³ mostly in the use of *alpa-prāṇya* syllables, i.e. syllables containing unaspirated letters which require little effort in pronouncing, or more technically, the first and third (non-conjunct) letters of each *varga*, and the semivowels and nasals, the rest being *mahāprāṇya*-syllables¹⁴. The Vaidarbhās are fond of compactness

12. The word *prāyas*, in i, 41 is important in this connection. The characteristics of these two types of poetry often differ but sometimes they agree. The Gauḍa Mārga sometimes presents opposites of and deviations from the excellences prevailing in the Vaidarbha, but qualities such as Samādhi, Arthavyakti, Audārya, Mādhurya and Ojas are more or less common to both the Mārgas, as we shall see hereafter.

13. *śliṣṭam asprṣṭa-saithilyam, alpa-prāṇākṣarottaram ||*
śithilam. i, 43, a-c.

14. *ayugmā varga-yamagā yanāścālpāsavaḥ smṛtāḥ*, quoted by Bhāṭṭojī Dīkṣita, under Pāṇini, viii, 2, 1. On these technical terms, see Belvalkar's notes on Kāvyādarśa (Bombay edition), pp. 55 f.

of syllabic binding (*bandha-gaurava...i*, 44b), which is illustrated by examples like *mālatī-dāma laṅghitām bhramaraiḥ* (i, 44 c-d), where though soft syllables like *ma* and *la* are present, the effect of looseness or *śaithilya* has been removed by the use of *mahāprāṇa* syllables and conjunct consonants, and as such the passage illustrates the excellence Śleṣa. A fondness for alliteration inclines the Gauḍas to accept instead a composition like *mālatīmālā lolālikalītā* (i, 43. c-d), though it contains *alpaprāṇa* syllables and consequently involves *śaithilya*. It is, however, not meant that *śaithilya*¹⁵ in itself is a blemish. From the point of view of the Vaidarbhas it may appear so, and Dāṇḍin elsewhere says that all-soft syllables constitute a blemish of looseness (*bandha-śaithilya-dosō hi darśitah sarvakomale*, i, 59). But to the Gauḍas it is a preferable excellence of diction inasmuch as it gives more scope to alliteration.

(2) PRASĀDA. It is the excellence which conveys a sense which is well-known (*prasiddhārtha...i*, 45, a) and easily comprehended (*pratīti-subhaga...i*, 45 d). Theorists, old and new, define and emphasise this special excellence almost in the same way. Too much strain required to arrive at a meaning spoils the charm of poetry. The illustration given by Dāṇḍin is *indor indīvara-dyuti lakṣma lakṣmī tanoti* (i, 45 b-c), "the moon's spot resembling the glow of a blue lotus increases its beauty". Here the words *indu*, *indīvara*, *lakṣmī* and *lakṣma* are so well-known that the expression conveys its sense without any effort. Here, as elsewhere, Dāṇḍin speaks of the characteristics of the Gauḍa Mārga side by side with

15 We do not think *śaithilya* is exactly the opposite of Śleṣa, which is an admixture of *alpa-prāṇa* and *mahāprāṇa* syllables. A composition consisting exclusively of *mahāprāṇa* syllables would constitute the exact opposite of *śaithilya*.

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the excellence attached to the Vaidarbha. The Gaudas who aim at learned expressions prefer even what is not conventional (*nātirūdha*)¹⁶. Since their idea of poetic excellence differs from that of the Vaidarbhas they appear to hold that poets can achieve distinction only when they have mastered etymologies and vocabularies and can use difficult words and round-about expressions, while the Vaidarbhas aim at making their composition lucid and easily intelligible to every reader by the use of well-understood expressions. Here we would like to maintain that the term *vyanpanna* is not the name¹⁷ of the *viparyaya* corresponding to *prasāda*, but we follow the Hṛdayaṅgamā in interpreting it as *vyanpannam iti* (*hetoh*), i. e. by reason of its being learned. The example given of the Gauḍa mode (*anatyarjunābjanma-sadṛkṣṇāko balakṣaguḥ...i*, 46. c-d) contains difficult expressions, the meanings of which are not clear on the surface. Arjuna is generally used to denote the third Pāṇḍava and it is not *rūdha* in the sense of 'white' : the expressions *balakṣagu* (white-rayed, i. e. moon) and *anatyarjuna* (*anati-dharala*) are round-about and unusual.

(3) SAMATA. It consists in the absence of unevenness in syllabic structure (*bandheśvarīsaṁsamā* i, 47a) or rather in the arrangement of letters (*varna-vinyāsa* i, 47d). There must be an evenness between the beginning and ending of a stanza as regards the arrangement of letters or syllables, i. e. if a passage begins with soft vocables it must end similarly. There are three kinds of such structure (*bandha*), namely, (i) soft (*mydu*) (ii) harsh (*sphuṭa*) and (iii) temperate or mixed (*madhyama*), arising from the grouping together of soft, harsh or mixed

16. *vyanpannam iti gaudiyair nāti-rūdham apis yate* | i, 46. a-b.

17. See Sanskrit Poetics, Vol II, p 101 and also Belvalkar's notes.

letters¹⁸. The examples of Samatā consisting of three structures (*bandhas*) and that of the uneven structure (*vaiśamya*) are given in the two verses :

kokilālāpa-vācalo mām eti malayānilah ।
ucchalacchīkarācchāccha-nirjīharāmbhah-kanokṣitah ।
candana-pranayodgandhir mando malaya-mārūtah ।
spardhate ruddhamaddhairyyo vararāmā-mukhāni-
laiḥ ॥ 1, 48-49.

Here each half-verse is supposed to consist of the illustration of a particular *bandha* in the order mentioned in i, 47, whereas the latter half of the second verse illustrates *vaiśamya*¹⁹. The Gaudas, we are told, admit such compositions (even though they lack uniformity of syllable structure) for the sake of richness of ideas and Alainikāras (*arthālāmkāra-dambarau...i.*, 50b), which being their specific aim, they do not care whether they find it in an even or an uneven structure. Taruṇavācaspati suggests that, even though each half-verse contains an example of Samatā, the soft (*mṛdu*) and harsh (*sphuṭa*) *bandhas* are not accepted by the Vaidarbhas, for the soft structure is devoid of distinction and the harsh one of agreeableness. This probably implies that the Gaudas would sometimes like the Samatā displayed in soft and harsh structures, and hence they would not have recourse to *vaiśamya* as a matter of principle. In certain cases,

18. On the variant reading *samaṁ bandheṣu viśamam* (Bombay ed.), see Belvalkar's notes in his edition at p. 45 ff.

19. Belvalkar and Raṅgācārya reasonably suggested that to avoid syntactical difficulties these two verses should be taken as separate examples of *viśamya*, whereas "the halves are by themselves examples of Samatā." Thus, we should connect the word *iti* in the beginning of i, 50, with the two previous verses, and not with the latter half of the second verse i. e. i, 49 c-d only.

however, they would sacrifice evenness for the sake of *artha-dambara* and *alāmkāra-dambara*²⁰.

(4) MĀDHURYA. It consists in the establishment of *rasa* in the word and in the theme²¹ (*vāci vastuny api rasasthitih*, i, 51a-b). S. K. De has already shown²² that the term *rasa* as found in Dandin's treatment does not involve the technical sense in which it is used by the Rasa and Dhvani-theorists, but should be taken in the non-technical sense of pleasing poetic flavour generally. But in Dandin's Mādhurya, as S. K. De further points out,²³ the term *rasa* seems to bear another distinct technical connotation which is different from that given by the Rasa and Dhvani schools; and this is implied in the special meaning attached by Dandin to the *rāg-rasa* and *vastu-rasa* involved in his Mādhurya, the former consisting of repetition of sounds belonging to the same *śruti* (*śrutyamuprāsa*) and the latter connoting absence of vulgarity (*agrāmyatra*). Tarunavācaspati rightly gives them the names of (*śabda-mādhuryya*) (i, 52) and *artha-mādhuryya* (i, 62) respectively, suggesting thereby a two-fold characteristic of this special excellence. Dandin himself recognised the two-fold aspect

20. The terms *artha-dambara* and *alāmkāra-dambara* should be explained as indicating a partiality for excessive ornamentation and for exaggerated conceptions, which latter cannot be strictly called ornamentation. The *akṣara-dambara* i. e. *śabda-dambara*, which Bāṇa refers to as a characteristic of the Gauḍas, must mean a certain leaning towards verbal bombast, while *artha-dambara* is not exactly verbal bombast but has an implication of what may be called 'mental bombast.'

21. or sense (*artha*, i, 62.)

22. Sanskrit Poetics, II, p. 137. fn.

23. The Theory of Rasa in Sir Ashutosh Mookerjee Silver Jubilee Volumes (Orientalia, Vol. III), p. 212 ff, where the subject has been fully treated.

of this particular Guṇa, as will be understood from his remark *vibhaktam iti mādhuryam* in i, 68 c. It is noteworthy that he has nowhere else made any distinction between a *śabda-guṇa* and an *artha-guṇa* as Vāmana has done; nor like Bharata, does he expressly state that he looked upon any Guṇa as relating either to *śabda* or to *artha*. The standard of distinction between a *śabda-guṇa* and an *artha-guṇa*, which the later writers describe as *āśrayāśrayibhāva* and which we find first fully established in Vāmana's work²⁴ leads us to judge that some of the Guṇas of Bharata and Dāṇḍin belong to *śabda*, some to *artha* and others again to both.

The *rāg-rasa* or *śabda-mādhurya* is said to consist of what may be called *śrutyamuprāsa*. This is not alliteration consisting of repetition of the same or similar syllables, but it is the name given to the specific grouping of similar sounds²⁵ (*śruti-sāmya*) which exists in letters belonging to the same *sthāna* or place of utterance and effort (e. g. *kanṭha*, *tūlu*, *danta*, etc.), or homogenous letters to which Pāṇini²⁶ gives the name *savarna* and which is defined as *tulyāsyā-prayatnā*. The example given in this connection is *eṣa rūjā yadū lakṣmīnī prāptavān brāhmaṇa-priyah* (i, 53 b), where the use of *s* and *r*, *y* and *l*, *t* and *d* as well as *p* and *b* produces *śrutyamuprāsa*. It involves an economy of effort in articulation, and thereby gives a special pleasure to the Vaidarbhas, who avoid, for fear of incurring monotony, mere *rāgānuprāsa* or the alliteration consisting of repetition of

24. Gopendra Tripurahara remarks clearly : *śabdarthagunānām nāmato bhedābhāvepi śabdarthopasleṣa-vasud asti bhedaḥ*.

(Kāmadhenu, p. 84.)

25. S. K. De, Sanskrit Poetics, II, p. 101, fn. 8. The *yamaka* is excluded expressly (i, 61) as being not conducive to Mādhurya. Dāṇḍin treats of *yamaka* later on in ch. III as a *śabdālambakāra*.

26. Aṣṭādhyāyī i, 1, 9 (*sūtra* 10, Siddhāntakaumudi).

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similar letters.²⁷ The Gaudas, however, are fond of *varṇānuprāsa* displayed in examples²⁸ like

cāru cāndramasain bhīru bimbain paśyaitad ambare.
manmano manmathākrāntam nirdayañ hantum
udyatam (1, 57),

where the repetition of *ea*, *ba*, *ma*, and *na* in the words produce the desired alliteration. Here the Gaudas take special care to see that too many syllables do not intervene the repetition of similar letters for that would destroy the immediateness of the effect.

Hemacandra (p. 198) and Mānikyacandra (p. 189) remark that *vāg-rasa* (or *śabda-mādhurya* as Taruṇavācaspati calls it) consists both of *śrutyānuprāsa* and *varṇānuprāsa*, and as such it appears that Mādhurya, as a *śabda-guṇa* is admitted in both the Vaidarbha and Gauda modes. The only difference is that the character of alliteration slightly differs in the two Mārgas, the

27. The respective effects produced by the two kinds of *anuprāsa* are described in i, 52 and i, 55. When within any group of vocables is experienced a similarity of sounds, juxtaposition of words (*padāsatti*) exhibiting that kind of similarity apparently produces the specific kind of alliteration called *śrutyānuprāsa*, which involves an economy of effort due to a restriction to the same *sthāna* of articulation. The *varṇāvṛtti*, on the other hand, is contiguity (*adūratā*) which awakens latent impressions from the immediately earlier cognition of the same sound produced by the same letters (*pūrvānubhava-saṁskāra-bodhini*). Here also there is an economy of effort, but since one and the same letter is repeated the economy is supposed to decline into a weariness caused by the employment in the same way of the same organs of articulation.

28. Two kinds of *varṇānuprāsa* appear to be distinguished in the two examples (given in i, 57), viz., in metrical feet (*pāda*) or in word (*pāda*). They must be of sufficient contiguity to awaken the impression.

one emphasising *śruti* and the other *varṇa*. Tarunavācaspati suggests (i, 60) that the word *prāyah* in i, 54.²⁹ signifies that *śrutyamuprāsa* and *varṇānuprāsa* are both accepted in both the Mārgas : only in i, 58-60 it has been stated that the Vaidarbhas do not admit specific kinds of alliteration like *smarah kharaḥ* etc., where the alliteration is not accepted on account of its harsh structure in the first half and loose structure in the second half.³⁰

Coming to *vastu-rasa* or *artha-mādhurya*, Dāṇḍin appears to imply³¹ that since embellishment is the general source of poetic charm and since all Guṇas and Alāmkāras go to embellish poetry, it may be granted generally that all embellishment imbues the sense with *vastu-rasa* or *artha-mādhurya* : yet what specially does this is the absence of *grāmyatā*, in which is also included the idea of *asūlatra*³² of later writers, and which belongs both to

29. *anuprāsād api prāyo vaidarbhair idam (=śrutisāmyam) iṣvate* || i, 54 c-d.

30. *smarah kharaḥ khalah kāntah kāyaḥ kopasca naḥ kṛśah | cyuto māno'dhiko rāgo maho jāto'savo gatāḥ || ityādi bandha-pārusyāni śaithilyāni ca niyacchatī | ato naivam anuprāsam dākṣiṇātyāḥi prayuñjate ||*

i, 59-60.

31. *kāmaṇi sarvo'pyalāñkāro rasam arthe niśīñcati | tathāpy agrāmyataitvainām bhāraṇi vahati bhūyasā ||*

ii 62.

32. It is rather curious that Dāṇḍin should bring in the idea of *asūlatra* or indecency in this Guṇa. This apparently shows that the *rasa* in this Guṇa is taken not in the technical sense of the Rasa-theorists, but in the general sense of pleasing poetic effect produced by a certain arrangement of word (*vāc*) or matter (*vastu*). Such pleasing effect in the mind of the *Sahṛdaya* is apt to be marred by anything which is *grāmya*. The *grāmya* is not vulgar in the restricted sense, but Dāṇḍin brings under its connotation the *asūla* (both in word and sense, and not in sense

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śabda and to artha.³³ This *vastu-rasa* or *artha-mādhurya* which can be induced by all embellishment but which is specially marked by the absence of coarseness and vulgarity is accepted both by the Vaidarbhas and by the Gaudas. Indecorous and vulgar expressions and ideas are rejected by both, for Dandin clearly lays down : *evamādi na śainsanti mārgayor ubhayor api* (i, 67 c-d.)³⁴

alone) which equally disturbs a good and pleasing sense. Bharata appears to comprehend the *aslīla* in an aspect of the fault *bhinnārtha*, while Bhāmaha includes it under *duṣṭatū* (in *śruti* and *artha*) in his first list of general *doṣas*. This first list of Bhāmaha's ten *doṣas* appears from the context to mention those which concern the inner nature of poetry, for it is dealt with in connection with the classification and general characteristics of poetry ; while the second list of another ten *doṣas* includes faults which are more or less external. This second list of Bhāmaha is accepted and verbally repeated by Dandin, but he does not mention the first list of ten *doṣas*, as well as most of Bharata's original ten *doṣas* which includes the idea of the *aslīla*. In treating the *guṇas* taken as essential characteristics of good poetry, Dandin could not very well avoid referring to some of the essential *doṣas* (e.g. *neyatvai* in *arthavyakti*) although he does not define and distinguish them properly ; and in *mādhurya* it was natural for him to bring in the idea of the avoidance of the *aslīla*.

33. In i, 63-67 two kinds of indecorous expression are distinguished. The proposal in i, 63 is direct and therefore vulgar ; in i, 64 it is reached by implication and therefore taken as quite decorous. In i, 66 words are used which, if united together, give rise to a new word in Sanskrit by combination, which conveys a vulgar meaning. In i, 67 the words used, possessing more than one meaning, give rise to an undesirable and indecorous suggestion.

34. Hemacandra (p. 198) and Māṇikyacandra (p. 189) remark that Dandin establishes this definition of Mādhurya by rejecting the one given by Vāmana (*pythak-padatvam*), since this excellence consists in alliteration (in its verbal aspect) and as such it may as well be present in compound words. But this unhistorical statement ignores the chronological relation between Dandin and Vāmana, and therefore possesses little value.

(5) SUKUMĀRATĀ. It consists in the absence of harshness due to the use of mostly soft syllables (*aniṣṭhurākṣaraprāyam* i, 69a). But it has been remarked in connection with Śleṣa (p. 82) that in Dandin's opinion, the presence of all soft syllables in a composition makes it *śithila*, and as such it ceases to be an excellence with the Vaidarbhas. What is implied here is that soft syllables must remain mixed up with slightly harsh ones and conjunct consonants here and there, and that the total effect must be a certain elegance. It might be argued that such an admixture is not a distinctive criterion; Sukumāratā might have a chance of being confused with Śleṣa. To meet such an objection Tarkavāgīśa remarks (com. on i, 69, p. 69, ll. 12-19) that the admixture of *alpaprāṇa* and *mahāprāṇa* syllables constitutes Śleṣa, whereas Sukumāratā consists in tenderness as a total effect arising from the admixture of soft (*komala*) and harsh (*paruṣa*) letters. Nor should we understand that what is *alpaprāṇa* is necessarily *komala* and what is *mahāprāṇa*, *paruṣa*. Even unaspirated letters may give rise to harshness by reason of a specific admixture (*alpaprāṇasyāpi varṇa-viṣeṣa-saṁyogatvena paruṣatrasambhavat*, *ibid.*). Similarly aspirated letters too may give rise to *komalatva* as a total effect under special circumstances *erām mahāprāṇo'pi vinyāsa-viṣeṣena komalatram bhajati...ibid.*) Thus, it is the general effect that forms the criterion of *paruṣatva* or *komalatva* of syllables. In a *śithila-bandha* the syllables are all *alpaprāṇa* and the general effect is 'loose'. In Śleṣa this looseness is overcome by the presence of *mahāprāṇa* syllables, appearing side by side with the *alpaprāṇa* ones and making the general effect compact. In the example *mālatīdāma laṅghitām bhramaraiḥ* (i, 44) the conjunct consonants shine prominently and seem to make the structure generally compact. But the example of

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Sukumāratā (*māṇḍalikṛtya barhāṇī kanṭhair madhura-gītibhiḥ* etc. i, 70) consists of an admixture of *alpaprāṇa* syllables slightly with *mahāprāṇa* ones, as well as conjunct consonants, but the general effect is not harsh or inelegant.

Here, too, Dandin presents the Gauḍa ideal side by side. Whereas the Vaidarbhas accept Sukumāratā in which expressions consisting of unharsh vocables generally predominate, the Gauḍas have an eye to a 'glaring composition', and consequently they do not mind if their poetry involves harsh vocables requiring much strain for pronouncing them. The example given here (*nyakṣena kṣapitah pakṣah* etc. i, 72) consists of harsh vocables, but to achieve a glaring or grand effect, as well as an exuberance of alliteration, the Gauḍas do not care if they have to sacrifice the general tenderness of structure so welcomed in the Vaidarbha-Mārga. We would like to interpret the words *diptam iti* as *dīptam iti* (*hetoh*), following the indication in the Hṛdayāṅgamā with reference to *vyütpanna* in i, 46. These terms *vyütpanna*, *dīpta* etc., give us some of the standard characteristics which the Gauḍas aim at, and they also serve as an apology for the Gauḍa poet's deviation from some of the Guṇas prevailing in the Vaidarbha mode. Such an interpretation suits the context admirably, since Dandin has all along been presenting the fundamental characteristics that distinguish the two types of poetry.

(6) ARTHAVYAKTI. It is the explicitness of sense which consists in the absence of *neyatva*⁵³, that

35. *arthavyaktir aneyatvam arthasya.....(i, 73.a)*. Dandin does not recognise *neyatva* and *grāmyatva* in his treatment of ten technical Dōṣas. The Post-dhvani writers enumerate a fault called *neyārtha* where a secondary (indicated) sense is taken recourse to without any established usage (*rūḍhi*) or special motive (*prayojana*) one of which is absolutely necessary in "Indication."

is, in the absence of extraneous matter to be brought over for the completion of the sense. In other words, it is that excellence in which the idea of a passage is quite clear from the words actually used, and no implication is necessary for the completion of the sense. The example given here.....*hariṇoddhṛtā ! bhūḥ khura-kṣunṇa-nāgāśrg-lohitā udadheḥ...*(i, 73. b-d) contains Arthavyakti since the redness of the ocean has been explicitly stated to be due to the blood of the snakes that were crushed by Hari's claws. Neyatva is illustrated in the next verse³⁶ where the reader requires an implication to be understood as to why the ocean was reddened. The Vaidarbas and the Gauḍas both reject it. Dandin says : *nedṛśam bahu manyante mārgayor ubhayor api* (i, 75), because the sense is not apprehensible where the *sabda-nyāya*³⁷ (i. e. the law of the expressive power of the words) has been violated. Thus, Arthavyakti as an excellence is admitted in both the Mārgas.

We must not think that since Dandin's Prasāda and Arthavyakti both involve explicitness of sense, these two Guṇas should be identical. A distinction, though very subtle, can be made in this respect between these Guṇas. J. Nobel rightly points out (Foundations of Indian Poetry, p. 111) that in Prasāda the sense must not be too unusual, words should be used in their obvious or generally understood senses ; whereas in Arthavyakti the connection of ideas must be apprehended from the words actually used, there must not be any expectation (*ākāṅkṣā*) of further word or words to complete the sense.

36. *mahi mahāvarāheṇa lohitād uddhṛtoddadheḥ !
itiyatyeva nṛdiṣṭe neyatvam uragāśraḥ* || i, 74.

37. The Ḫṛdayāṅgamā explains *sabda-nyāya* thus : *yāvad artha'bhimatas tāvac-chabdena bhavitavyam, sabdasyāpi yāvad, arthapratipādana-saktis tāvadarthena bhavitavyam iti sabda-sāstra-nyāyah.*

(7) UDĀRATĀ. It implies an elevation consisting of the expression of some high merit ; literally, upon the utterance of which (*yasmin ukte*) is suggested (*pratīyate*) some excellence possessing elevation (*utkarṣavān guṇah kaścit i, 76*). Udāratā is said to be present in all the Mārgas³⁸.

The example of this excellence is given in i, 77, which runs thus :—

*arthināṁ kṛpanā dṛṣṭis trāṇmukhe patitā sakṛt !
tadavasthā punar deva nānyasya mukham iksatे॥*

This implies the eminence of the king's liberality (*tyāgasya utkarṣah*), which is not expressed in so many words. It cannot be definitely said what Dāndin really means by this definition. Only some probable surmises can be made³⁹. The use of the expression *pratīyate* in

38. The Madras edition reads : *tad udārāhvayam tena sanāthā sarva-paddhatih* | i, 76.

The other editions read *kāvya* in place of *sarva* : yet we can take it that this Guṇa is entertained in both types of poetry in the absence of any mention of the corresponding characteristics prevalent in the Gauḍa mode.

39. It does not certainly refer to any elevated way of expression but to some implied high merit or *utkarṣavān dharma* of the subject-matter described. Thus, it is not equivalent to the *uttānapadatā* of the Agni-purāṇa (346, 9). It must, however, be distinguished from the poetic figure *udattā* in ii, 300, where the greatness, high merit or prosperity of a personage is directly expressed or described : and in this light the use of the word *pratīyate* in the definition of the Guṇa is important. As the illustration shows, Dāndin appears to think that the *varṇanā-bhāṅgi* is essential : otherwise, the *udāratā* could hardly be an excellence of diction. But it need not mean any technical suggestiveness or *pratīyamānatā* of the Dhvani-theorists, although the word *pratīyate* is actually used. The alternative definition of the *guṇa* cited by Dāndin speaks of praiseworthy epithets (*ślāghya viśeṣaṇa*) : but this, as the example shows, only refers

the definition reminds us of the *pratiyamūna artha* of the Dhvani theorists⁴⁰. But we are not certain if the concept of Dhvani as such was at all recognised so early.

Dandīn mentions an alternative definition of *Udāra* in deference to the view of "some" (*kaiścid iṣyate.....i, 79, b*), which is "something characterised by commendable or eulogistic epithets" (*ślāghyair viśeṣanair yuktam.....i, 79a*) such as *lilambuja*, *krīḍā-saras* etc. Tarunavācaspati interprets *ślāghya* as *vaisiṣṭya-pratīti-kṛt*, i.e. bringing into comprehension the particularity or distinctive character of an object and this is supported apparently by Dandin's examples. But we need not take it in this restricted significance alone.

(8) OJAS. It consists in the super-abundance of compound words and it appears to be accepted in both the Mārgas. In the Vaidarbha Mārga it is the soul of prose (*gadyasya jīvitam. i, 80 b*); even in verse this is the soul resort of the Gaudas (*adūkṣinātyānūm.....ekāṁ parāyanam i, 80c-d*). It is said to be of manifold variety (*uccāvacaprakāram.....i, 81c*) according as there is a profusion or paucity of heavy (*guru*) or light (*laghu*) syllables or an equal mixture of both. This apparently refers to the prosodic long and short syllables. It is further added that this excellence is met with in compositions like *ākhyāyikā* (*drśyamākhyāyikādiśu.....i, 81d*). But since the fine distinctions between *kathā* and *ākhyāyikā* are not favoured by Dandin, we may presume

to *epitheta ornata* of a distinguishing character, like 'toy-lotus', etc. The pregnancy of meaning implied in the first as well as the second definition must therefore be taken in an extremely narrow sense; and the *udāratā* is a *guna* in so far as it depends upon a particular way of description or *varṇanābhāṅgi*.

40. Premacandra interprets in this definite sense. (Com. on 4
i, 76, p. 76).

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that Ojas of manifold variety is acceptable as the life of prose (*gadyasya jīvitam*) in all kinds of prose composition. The employment of compounds⁴¹ was probably meant to add force or energy to the diction.

The Gaudas, we have been told, use long compounds even in metrical composition.⁴² The Vaidarbhas, too, use compounds in verses. But whereas the Gaudas are indiscriminately fond of long compounds, the Vaidarbhas would admit them in verses only when they serve to afford charm without much strain, and do not produce confusion (*anākulam hrdayam icchantyojo girām...i*, 83 c-d). Thus, in brief, Ojas, is particularly a characteristic excellence with the Gauda poets, who use it to any degree in any composition, while the Vaidarbhas employ it with greater discretion and with certain restrictions.⁴³

41. In the treatment of Ānandavardhana (*Dhvanyāloka*, p. 133) compound words constitute the criterion of *sāṅghaṭanā* and not of *Guna*. The primacy of *Rasa* having been admitted, Ānanda could not maintain that any amount or variety of compound words might be used in any kind of prose composition. Long and middling compounds may be employed in the *ākhyāyikā*, but since the depiction of sentiment, particularly *śringāra*, predominates in the *kathā*, the compounds must be used with an eye to its awakening, and too many long compounds would be detrimental.

42. Ojas and, for the matter of that, long compounds have all along been accepted as the *sine qua non* of the Gaṇḍī Riti, and even in the twelfth century Śrīharṣa regaled the scholarly Indian with his brilliant and sonorous verses. See S. P. Bhattacharyya, *loc. cit.*

43. Hemacandra (p. 195) and Māṇikyacandra (p. 190) refer to the view of Maṅgala along with Vāmana, and remark that they reject Dandin's definition of Ojas on the ground that long compounds cannot be the special characteristics of Ojaś, since this excellence resides in all the three Ritis whereas long compounds are met with only in the Gaṇḍī Riti (*rīti-trayē pyojasāḥ*

(9) KĀNTI. It is said to predominate⁴⁴ in a composition which is agreeable to the whole world on account of its not transgressing the general usage of ordinary possibilities. Briefly, it is the absence of the unnatural. This excellence, we are told, is generally found in *Varttā* and *Varnanā*. The meaning of the term *vārttā* is not clear; but the Hṛdayaṅgamā explains it as *anyonya-kathanam*, and *varṇanā* as *praśānsāracanam*. Premacandra Tarkavāgiśa quotes a definition of *Vārttā* : *anāmaya-priyālāpo varttī vārttā ca kathyate*, and explains it thus : *priyālāpe hi loka-prasiddha-vastrabhidhānam evocitam* (comm. on i, 85 pp. 82-3) He further refers to another explanation of *vārttābhidhāneṣu* viz., *itihāsa-varṇaneṣu* i.e. in legendary accounts. Bhāmaha uses the term *vārttā* in cases where Vakrokti is absent, and it falls short even of Dandin's Svabhāvokti. It consists of such bald and matter-of-fact expressions as *gato'stamarke⁴⁵ bhātīndur.yānti vāsāya paksinah* etc. (ii, 87, a-b). It is

sādhāraṇatvād gaudīya-nirdeśo na yuktimān iti vāmano maṅgaluśca Kāvyānuśāsana. com. p. 195). We must not, however, place much reliance on these remarks of later writers with regard to Guṇas of the Pre-dhvani theorists. About Maṅgala we know nothing except what we get in such references : but all the three Kitis of Vāmana do not contain Ojas, for his Pāñcāli has not been defined as possessing it.

44. *kāntām sarva-jagat-kāntām laukikārthānatikramāt !
tacca vārttābhidhāneṣu varṇanāsvāpi drsyate* || i, 85.

45. It is interesting to note that although the expression *gato'stam arkah* is left out of the range of poetry by Bhāmaha (ii, 87 c-d), it is considered by the Post-dhvani writers to have at least some amount of charm by reason of the varieties of its suggested meaning. Thus, the expression bears only one meaning, viz. 'The sun has set' by the power of its "denotation" while several meanings are possible by "suggestion" according to the nature of the speaker and of the person spoken to. To mention a few, it may mean :—(1) It is time for prayers (speaker—a

rejected by Bhāmaha and there is no indication for supposing that it is accepted by Dandīn, whose Svabhāvokti too (ii, 9-13) involves at least some amount of charm. So far as Dandīn's treatment is concerned, the meaning *anāmayapriyālāpa* may well serve our purpose. The *varṇanā* may be taken to mean *rāstū-svarūpa-nirūpanā*, but even in that case it would be different from Dandīn's Svabhāvokti.⁴⁶ It must be noted here that though the illustrations of Kāntī given by Dandīn are theoretically said to conform to general usage, they are yet tinged with a slight touch of exaggeration : but this is probably necessary for the sake of a certain heightened expression without which a dry *svarūpa-varṇana* (such as involved in Bhāmaha's *vārttā*) might become an example of Kāntī. It is thus a heightened expression in the shape of a slight exaggeration that makes Dandīn's *vārttā* fundamentally different from that of Bhāmaha.

The Gaudas⁴⁷ however, are satisfied with exaggerated ideas transcending ordinary possibilities. These highly exaggerated descriptions are called *atyukti*, which, as Taruṇavācaspati remarks, is not a blemish but an excellence pleasing the Gaudas. The examples :

*deradhiṣṇyam ivārādhyam adya prabhṛti no grham !
yuṣmat-pada-rajaḥ-pāta-dhauta-nihśeṣa-kilbiṣam ||
alpaṁ nirmitam ākūṣam anālocoyaiva vedhasū !
idam evāividhain bhāvī bhavatyāḥ stanajīrbhanam ||*

i, 89-90,

religious student), (2) no anxiety, your lover is just coming (spoken to an impatient lady-love), (3) there is no trouble from heat now (speaker a wayfarer), (4) take the cows in (spoken to a cowherd) and so on. See K. P. *ullāsa* V. p. 240).

46. Compare the illustrations in i, 87 and ii, 10.

47. We would accept the order of verses as in the text in the Bombay and Calcutta editions (i. e., place i, 91 of the Madras edition immediately after i, 87 and not after i, 90).

contain indeed highly exaggerated statements, since (1) the dust from the feet of a great man cannot really wash away the sins committed, and (2) to say that the creator created the aerial space as small, because he was not mindful of the extensive expansion of the heroine's breasts is certainly a flattering but an excessive statement. This is not merely a heightened expression, but it indicates⁴⁸ a preference for the exaggerated and the unnatural. Yet the Gaudas are said to make much of such descriptions, and this is really due to the difference of ideals aimed at in the two types of poetry.

(10) SAMĀDHİ. It consists in the transference of the qualities of one thing to another.⁴⁹ The transference may be manifold, and five different cases are distinguished by Gopendra Tripurahara in his commentary on Vāmana iv, 3, 8, *viz.*, *abhidheya-sambandha*, *sādr̄ṣya*, *samarāya*, *vaiparītya* and *kriyā-yoga*. But Daṇḍin speaks of three cases : (i) superimposition (*adhyāsa*.....i, 94) of the action of one object on another, (ii) transference of the original sense of a word, which may not in itself be very pleasing (e.g. *nīṣṭhyūta*, *udgīrṇa*, *rānta* etc. i, 95 a-e) to a secondary sense (*gaunavṛtti-vyapāśrayam* i, 95 b) for the sake of some pleasing effect, and (iii) simultaneous superimposition of many qualities (*yugapannaika-dharmāñām adhyāsaḥ* ii, 97).

Since transference lies at the root of this particular Guña, it may be difficult to distinguish it from poetic figures like Rūpaka etc., which also are based on similar transference of an object or its functions to another object.

48. In i, 88, the *Vidagdha* is a reference to the Gaudas, implying a certain love of learned display, as opposed to the general simplicity aimed at by the Vaidarbhas.

49. *anyadharmaś tato'nyatra lokasiṁānurodhinā | samyagādhīyatē yatra sa samādhīḥ smṛtaḥ..... || i, 93.*

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As suggested by S. K. De⁵⁰ the distinction may be explained by supposing "that in the *guna* there is a transference only of the qualities or actions of one thing to another while in the *alaṁkāra* either one *dharmin* itself is substituted for another, or the new *dharma* entirely supplants the existing *dharma*". "But the process of poetic transference", he goes on, "is essentially a mode of figurative expression, resting finally on *lakṣaṇā* and Vāmana would (partially) regard Dāṇḍin's definition of the *samādhi-guṇa* as constituting the figure *vakrokti*, which, in his opinion, consists in a similar transference based on resemblance".

This excellence is said to be followed by all poets (*kavīśārthaḥ samagro'pi tam enam anugacchati* i, 100) by which Dāṇḍin probably means that it is accepted in both types of poetry, Vaidarbha and Gauḍa. But he may also imply that such a mode of figurative expression is the basis of all poetic expression and no poet (whatever be his ideal of poetry) can do without it⁵¹.

50. Sanskrit Poetics, Vol. II. p. 103.

51. We have thus studied Dāṇḍin's treatment of the technical poetic excellences. In this connection, we may note certain *Doṣas* which, in Dāṇḍin's opinion, serve to afford poetic charm in special circumstances. We have seen that Bhāmaha was the first writer who noticed a non-deterring character of *Doṣa* under particular circumstances. Dāṇḍin developed this aspect of *Doṣa* more systematically. In his opinion almost all the technical *Doṣas*, mentioned by him, may turn to be poetic embellishments (*Guṇa* or *Alaṁkāra*) or at least cease to be *Doṣas* when they suit the circumstances in which they exist. We shall just mention here some of the important cases discussed by him.

(1) *Apārtha-doṣa* which consists in absence of a connected idea (*samudāyārtha-Sūnya* K. D. IV, 5) is not considered to be a defect when the speaker is (i) a mad man (*unmatta*), (ii) a drunkard (*matta*), (iii) a child (*bālu*) or (iv) one in a distracted state of mind (*asvasthacitta*) (IV, 7).

From the above sketch it will be clear that in spite of Dāṇḍin's professed partiality for the Vaidarbha-Mārga, he gives the Gauḍa its due recognition as a Mārga of a different type, which might not have been totally acceptable to himself, but which must have an established tradition of its own, differing in many respects from the widely preferred Vaidarbha. To him the Vaidarbha represents the mode of the standard good *kārya*, but at the same time he could not help accepting Gauḍa as a Mārga possessing a distinctive value of its own. If the fixed excellences are considered to be essential in standard good poetry, the Gauḍa does contain some five or six of them. The Samādhi and Udāratā are accepted in both the Mārgas. The *neyatva* and *grāmyatva*, as defects of poetry, are rejected by both ; and as a corollary, both cherish an equal amount of regard for *arthavyakti* and *arthamādhurya* which consist in the avoidance of these faults. The *śabda-mādhurya* consisting of alliteration finds a place in both these types—only the ideas about alliteration differ. Hemacandra finds *rāg-rasa* (or *śabda-mādhurya*)

(2) Vyarthā-doṣa which consists in 'inconsistent and contradictory statements' (*viruddhārtha* and *pūrvāpara-parihāra* IV, 8) may be entertained (*bhaved abhimata* iv, 10) in poetry when, for instance, the speaker is in a peculiar state of mind (*asti kācidavasthā sā* iv, 10a) of love (*sābhīṣaṅgasya cetasaḥ* iv, 10b).

(3) Sasamśaya or the doubtful (iv, 16) turns out to be an embellishment (*syād alamkāra evāsa* iv, 18c) when it is employed with a definite purpose of producing a doubt in the mind of the person spoken to (*samśayāyai vā yadi vā tu prayujyate* iv, 18a).

(4) Violation of facts with regard to (1) place (*desa*), (2) time (*kāla*), (3) technical arts (*kalā*), (4) popular usage or practice (*loka*), (5) established philosophical dicta or truths (*nyāya*) and (6) sacred scriptures (*āgamaḥ=sasmṛtiḥ śrutiḥ*)—all these Doṣas may, by reason of the peculiar genius of the poet (*kavikauśalāt* iv, 56b) cease to be Doṣas (*utkramya doṣagāṇanām* iv, 56c) and be regarded as poetic excellences (*gunavīthīm vigāhate* iv, 56d) under certain circumstances (*kadācit* iv, 56, b).

in *śrutyānuprāsa* and *varṇānuprāsa*⁵² which are accepted, in Dandin's opinion, by the Vaidarbhas and the Gaudas respectively. The Ojas is accepted by both, with this difference that it is the *sine qua non* of the Gauḍa Mārga where it is indiscriminately practised, but the Vaidarbhas use it with some restrictions. Of the three kinds of *sama-bandhas* the Vaidarbhas practise only the mixed or middle type, the other two extreme types, *viz.*, *mṛdu* and *sphuṭa* being practised by the Gaudas. Hence the latter do not accept *vaisamya* on principle, but if it is sometimes found in their composition we are to understand that it is there for the purpose of attaining a different ideal. Similarly, if the Gauḍa deviates from other excellences prescribed for the Vaidarba as the standard good composition, it is done for the achievement of the same purpose, *viz.*, for attaining a different poetic standard, which had independently developed even long before Dandin expounded his theory.

Judging independently, the treatment of Dandin's Gunas does not seem to be quite clear and consistent. Some of his Gunas are somewhat obscure in their conception or definition. "The definition of *udāratva*" remarks S. K. De⁵³ "is rather vague, so also is that of *kānti*, in both of which Dandin apparently admits subjective valuations not clearly indicated". The distinction between certain Gunas does not appear to be very clearly marked (*e.g.* Śleṣa and Sukumāratā, Kānti and Udāratā). The ten excellences shown above, having been described as the life-breath of a standard diction, it is natural to expect that they would all present a positive aspect and should not be defined in negative terms. But in the case of certain Gunas, *viz.*, Artha-vyakti and the second aspect of Mādhurya, the faults to be avoided are first characterised, wherefrom the characteristics of the corresponding Guṇa

52. *Śruti-varṇānuprāsābhyaṁ vāg-rasāḥ* (p. 198).

53. *op. cit.* p. 102.

are to be comprehended by implication. Thus, so far as these two excellences are concerned they are negatively conceived (while others present a definite positive meaning) and consequently they give rise to a lack of uniformity in Dāṇḍin's conception of the Guṇas.

We have already noticed that the splitting up of each Guṇa as relating to *śabda* or to *artha* did not, as a theory, develop till the time of Vāmana. For the first time, Vāmana offers us such a standard for distinction (*viz.*, *uśrayaśrayi-bhāva*) which was later on utilised by writers like the author of the Agnipurāṇa, Bhoja and Prakāśavarṣa who added a third variety of Guṇas, namely, the Guṇas appertaining to both the word and the sense or referring to Doṣas which do not disturb the readers' mind under special circumstances. Dāṇḍin, like Bharata, is not explicit on this distinction. Now that this standard of distinction came to be definitely established since Vāmana's time up to the systematic development of the Rasa-dhvani theory, we can apply it to ascertain whether the Guṇas as characterised by Bharata and Dāṇḍin can be taken as belonging to the word or to the sense or to both. This procedure leads us to conclude that Dāṇḍin's Śleṣa, Samatā, Ojas and Sukumāratā are prominently what are called *śabda-gunas*; his Prasāda, Arthavyakti, Udāratā, Kānti and Samādhi belong to *artha*, whereas his Mādhurya has an implication of both *śabda* and *artha*. The two-fold aspect which Dāṇḍin imparts to his Mādhurya is a more direct evidence justifying the conclusion that this is a Guṇa having a double character, Vāmana's was an original move on this direction, and with the eye of a novel theorist he read a new aspect in the Guṇas of his predecessors from which he shaped a system of his own. What was naively treated in the works of Bharata and Dāṇḍin received a systematic development at the hands of this earliest known expounder of the Rīti school, properly so called,

Chapter VI.

VĀMANA'S THEORY OF RĪTI AND GUNA.

In Daṇḍin Mārga is apparently a resultant and not an independent element. Of known writers whose works have come down to us, Vāmana is the first and foremost to develop the conception of Riti and to give it a proper orientation. He is also the earliest known writer who gives us general definitions of the terms Guṇa and Riti. His treatment of the *Guṇas* is inseparably associated with the Riti which is defined as a special arrangement of words (*viśiṣṭā padaracanā...Kāvyālāmīkāra...sūtra-vṛtti* i, 2, 7) and described as the 'soul of poetry' (*ātmā kāvyasya* i, 2, 6). The speciality consists in the harmonious unification of some standard fixed excellences which are technically called *Guṇas* and which have been generally defined as 'those elements of poetry that serve to embellish it' (*kāvyāśobhāyāḥ kartārō dharmāḥ* iii, 1, 1¹). Thus, in order to endow poetry with a 'soul' Vāmana insists upon imparting a speciality to word-arrangement which speciality is effected chiefly by the harmonious blending of the technical embellishments called *Guṇas*. And these *Guṇas*, unlike the poetic figures (i. e. Alāmīkāra in the restricted sense), constitute inseparable attributes of poetry (*pūrve nityāḥ* iii, 1, 3) since they go to make up the Riti which is the essence of poetic composition. Without them the composition is devoid of any "*vaśiṣṭya*" and consequently becomes "soul less."¹

1. So much about the soul which term however must be taken as denoting strictly an analogy; but it is not clear what Vāmana means by "*kāvya-śarīra*". What Vāmana actually says on this point (vṛtti on i, 1, 1) is that the word 'kāvya' in his

It will thus be seen that Vāmana logically and more systematically develops the crude teachings of Dāṇḍin in establishing a very intimate nay, inseparable relationship between the two poetic elements, namely, Rīti and Guṇa though all the while, as much as his predecessor, he classifies the Rītis on the basis of the Guṇas—the presence of all or some of which constitutes a particular Rīti. But while Dāṇḍin discusses at some length the prominent characteristics of only two clearly distinguishable types of Mārga e. g. the Gauḍa and the Vaidarbha, Vāmana enumerates them as three and only three adding Pāñcālī to the former's enumeration—and he has not in mind any other Rīti which he has not explicitly mentioned. Thus, from the very outset one would mark in Vāmana an attempt to be more clear and outspoken—which in itself is a decided advance made upon Dāṇḍin. His Vaidarbhi is, like Dāṇḍin's, endowed with all the technical excellences *samagra-*

opinion, applies to word (*sabda*) and sense (*artha*) adorned with Guṇa and Alāmkāra; but he adds that it is employed in a secondary sense (*bhaktvā*) to word and sense. By *kāvya-sarīra* he elsewhere (i, 3, 10 *vṛtti*) means *itivṛtti*, apparently applying the word to the actual contents of poetry. But the first chapter of his work is designated *sarīra* and he again uses the word *sarīra* in his *vṛtti* on i, 2, 6 where he says that this word must be understood after the sentence of the *sūtra* (*rītiḥ ātmā kāryasya*), probably meaning thereby (as explained also by his commentator Gopendra Tripurahara) that the *kāvya* consisting of *sabda* and *artha* (cf. *vṛtti* on i, 1, 1) is the *sarīra* of which the *ātmā* is Rīti. And yet he would regard (as the Dhvani theorists rightly point out) the Guṇa as the essence of Rīti and Dosas as the properties of *sabda* and *artha*. Thus Vāmana's quest after the soul of poetry is somewhat illusive, and his apprehension of the essence of poetry is, as the Dhvanikāra criticises, external and somewhat vague; for he would still view the whole matter from the point of external form. Jagannātha (Rasa-gaṅgādhara, p. 55) appears to realise this difficulty.

gunopetā 1, 2, 11), his *Gaudiyā* contains Ojas and Kānti (*ojahkāntimatī*, 1, 2, 12), while his *Pāñcāli* is marked by the presence of two other Gunas, namely, Mādhurya and Saukumārya (*mādhurya-saukumāryopapannū*, 1. 2. 13). Of these three Ritis Vāmana assings the highest place to the *Vaidarbhi* inasmuch as it unites in itself all the poetic excellences that serve to make poetry fully relishable by imparting to it the maximum amount of speciality or *vaiśiṣṭya*. The other two varieties have been relegated to an inferior position² in this sense that they lack in one or other aspect of poetic excellence—the *Gaudī* in *Mādhurya* and *Saukumārya*, and the *Pāñcāli* in *Ojas* and *Kānti*.

Though not free from the undeveloped character which is natural to the treatment of an early theorist, Vāmana's ideas mark a great advance in the history of Sanskrit Poetics. No doubt the subjective aspect of poetry as such did not engage attention till the advent of the Dhvani-theorists (and even then not to its full extent), and that the word 'soul' in Vāmana's ideology at least must be taken as nothing more than an illuminating metaphor, yet it should be admitted that it was Vāmana to whom for the first time occurred the idea of a deeper significance of poetry. Ānandavardhana's criticism of Vāmana's standpoint (*ṛiti-lakṣaṇa-vidhāyinām hi kārvyatattvam etad asphuṭatayā manāk sphuritam āśit.....*under D. K. iii, 52, p. 231) is significant only in the light of the evolution of a clear-cut, coherent and penetrative analysis of these later writers,³ who would grudge the honour paid to the earlier

2. *tūśām pūrvā grāhyā guna-sākalyāt.* i, 2, 14.
na punar itare stoka-guṇatvāt. i, 2, 15.

3. There is one fundamental point in which the Dhvani theorists differed from Vāmana *viz.*, that while Vāmana considered the Guṇa and the Doṣa to be properties of *śabda* and *artha* the Dhvani theorists regarded them as the *dharma* of the unexpressed

theorist. Moreover, Vāmana's influence on the later conception of poetry is patent and undeniable.⁴ In the first place, his quest after the essence of poetry was more assiduously and effectively realised by the Dhvani theorists. Secondly, it was he who following perhaps the tradition prevailing in his

sense which takes the form of *rasadhvani*. In this they, no doubt, mark an advance upon the merely formal analysis and from their own point of view they could characterise Vāmana's scheme as inadequate. But even their own scheme was, in a sense, as formal as Vāmana's. When they insisted upon *dhvani* or suggestion as the essence of poetry they no doubt went a step further and clearly realised that there was something in poetry beyond what is merely expressed, and this unexpressed sense is the most essential. When this unexpressed element is a mood or feeling they thought it to be the most desirable, in deference to their preference of sentimental poetry. But this mood or sentiment they considered to be nothing more than a relishable condition of æsthetic pleasure in the reader's mind, produced by the effect of the poet's representation. They clearly realised, no doubt, this æsthetic fact but they still measured the essence of poetry by its effect, and presented external means for producing it. They never considered poetry as a production of the poet's mind, as an externalisation of an internal æsthetic fact, conceived and shaped by the poetic imagination and irreducible as a separate æsthetic fact to a cut-and-dried scheme prescribed by poetics. No doubt externalisation is an important fact and as such deserves the attention of the theorists, for the poet must express his conception through the external medium. But the internal poetic *idea* as an æsthetic fact cannot be ignored, and the analysis of this process of poetic creation is as important as an analysis of the process of externalisation.

4. We may note here Gopendra Tripurahara's comments on the difference between the poetic ideals of the Riti school and the Dhvani school. He says "रिति ध्वनि-वादा-मात्रा या इति आत्मा तु भेदाः तत्र प्रथमे रिति आत्मा काव्यस्या; तद्व्यावहारा-प्रयोजका गुणाः। चरामे तु ध्वनि आत्मा, स एव तद्व्यावहारा-प्रयोजका इति उभयात्रै प्राप्य आत्मा-निष्ठा गुणाः। शब्दार्था-युगलाम् शरीरम्; इन्निष्ठा अलंकारा इति एव सर्वम् अविशिष्टम्। (p. 72, ll. 11-14).

Riti school clearly analysed for the first time the different elements of poetry considering some of them to be essential and others non-essential. In a word, a unifying central principle has first been posited by Vāmana in the history of Sanskrit poetics.

Bearing in mind the limitation that Vāmana's scheme is more or less formal, we must note that unlike his predecessors Vāmana insisted upon a clearcut distinction between the Guṇa and the Alāṁkāra. We have seen that Dāṇḍin offers a general definition of Alāṁkāra as embellishment *per se*. and in this view he influences Vāmana to whom poetry is charming by reason of its *alāṁkāra* which term is employed in the general sense of poetic beauty (*saundarya*).⁵ If it is asked how this *saundarya* arises, Vāmana would reply that it arises from the avoidance and utilisation respectively of the technical poetic faults (*Doṣas*) on the one hand and the technical poetic excellences (*Guṇas*) and figures of poetry (*Alāṁkāras*) on the other⁶. The poetic figures like Upamā, Rūpaka etc. for which the term *alāṁkāra* is used in a narrow sense are employed in poetry in so far as they help the realisation of poetic beauty or *alāṁkara* in the wider sense by which criterion alone poetry is acceptable. Thus, Vāmana gives a definite and clear shape to the position of Dāṇḍin who describes the term *alāṁkāra* generally as *kāvya-śobhakara dharma* (ii, 1) which has been applied to the Guṇa as well as to the technical Alāṁkāra. The only difference in Dāṇḍin's opinion

5. *kāvyaṁ gṛāhyam alāṁkārāt*, i, 1, 1 *saundaryam alāṁkārah* i, 1, 2. It should be noted that this *saundarya* Vāmana never attempts to define or describe but he merely considers the means by which it can be attained.

6. *sa doṣa-guṇālāṁkāra-hānādānābhyaṁ* (i, 1, 3). *sa . . . khalvalūmīkāra doṣa-hānat, guṇālāṁkārādānācca sampādyah kaveḥ* (*vṛtti* on the above).

lies in the supposition that the Guṇas are essentially important in the best mode or Mārga whereas the Alāṁkāras may exist in any Mārga ; or as Vāmana puts it, the Guṇas are permanent or essential (*nitya*.....iii, 1, 3) and the Alāṁkāras are variable or non-essential (*anitya*) characteristics of poetry. All this naturally prepares us for Vāmana's teaching in the beginning of the third chapter, where the Guṇas are defined generally as those elements which go to embellish poetic beauty (*kārya-śobhāyāḥ kartṛo dharmāḥ*.....(ii, 1, 1) while the Alāṁkāras like Upamā, Yamaka etc., are said to heighten the beauty thus produced (*tad-atiśaya-hetaras tralāṁkārāḥ*.....iii, 1, 2). And hence the Guṇas are taken as inseparable attributes of poetry and consequently the Alāṁkāras which are not absolutely indispensable for the production of the poetic charm but may serve to heighten it when produced, are relegated to a subordinate position as an element of poetry. The analogy which later writers found between the Guṇas and qualities of energy, sweetness etc., residing inseparably as virtues of the human soul as well as the analogy between the Alāṁkāras or poetic figures and ornaments on the human body (which embellish indirectly through the sound and sense the underlying soul of sentiment but not invariably) has been noted by Vāmana in the two illustrative verses cited under, iii, 1, 2⁷. But it must be clearly understood from Vāmana's treatment that he would

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7. (1) *ruvater iva rūpam aṅga kāryam
svadate śuddhaguṇam tad apy alīva |
vihita-prapayām nirantarābhil
sadalamkāra-vikalpa-kalpanābhil ||*
- (2) *jaṭi bhavati vacas cyutam guṇebhyo |
vapur iva yauvanabandhyam aṅganāyāḥ |
api jana-dayitāni durbhagaram
niyatam alamkārāpi saṁśrayante ||*

(*vṛtti* under iii, 1, 2. p. 70)

regard both the Guṇa and the Alāmkāra (although in different degrees) as the properties of śabda and artha. •

As the means of arriving at poetic beauty, in Vāmana's opinion, is the avoidance of Doṣas and the utilisation of Gunas and Alāmkāras Vāmana, like his predecessors, lays down at the outset that poetry must be free from Doṣas. The Doṣas are generally defined as "guṇa-viparyātmano doṣāḥ" (ii, 1, 1) : they are those elements of which the characteristics are opposite to those of the Guṇas i. e. if the Guṇas produce the poetic charm the Doṣas destroy it. They are classified under four heads according as they belong to the word (*pada*) and its sense (*padārtha*) or to the sentence (*vākyā*) and its sense (*vākyārtha*). These are again conceived under two different aspects *viz.*, (1) *sthūla doṣas* which are Doṣas by themselves, and (2) *sūkṣma⁸ doṣas* which are such only in reference to particular Guṇas. Bearing in mind Vāmana's definition of Doṣa as the opposite of the Guṇa as an element, the first of the two sets of Doṣas spoken

8. This classification based on such a terminology is not expressly discussed. Vāmana only states at the end of his treatment of Doṣas that he shall mention *sūkṣma doṣas* in connection with his consideration of the Guṇas (*ye twanye śabdaārthadoṣāḥ sūkṣmāḥ te guṇa-vivecane vahṣyante...vṛtti* on ii, 2, 24. p. 67—68). From this Gopendra Tripurahara remarks that the Doṣas treated in ii, 1 are to be known as *sthūla* (*asmīnnadhikarane lakṣaṇyā doṣāḥ.....sthūla ityavagantavyam* (com. on ii, 1, 3). *sūkṣma doṣas* would fall under what the later writers would call *anitya doṣas*. The kāmadhenu explains the word *sūkṣma* as *kāvya-saundaryāḥṣepānatikṣama*. Vāmanas *vṛti* etc.....*doṣas tyāgāya jñātalavyāḥ* (p. 67) shows that the *nityānityatva* of Doṣas in the later theory was also advocated in a way by Vāmana. These Doṣas do not detract so much from the poetic beauty but best types of poetry should be free from them. Vāmana also refers to *upamā doṣas* following in general the tradition associated with Medhāvirudra (cf. Bhāmaha, ii, 44).

of would refer to those general defects which mar poetic beauty in general just in the same way as the Guṇas create it. The second set, on the other hand, would correspond to those *viparyayas* of Dāṇḍin which may be considered as "opposites" and are marked by characteristics which are exactly contrary to those of the corresponding Guṇas. Thus *śaithilya* which is a characteristic of excellence Prasāda would become a veritable *viparyaya-dosha* contrary to the Guṇa Ojas, if it is not used along with that Guṇa (iii, i, 7) Similarly all the other *śabdaguṇas* excepting Samādhi and two of the *arthaguṇas*, namely, Prasāda and Samatā have been shown to possess some corresponding *sūkṣma* or *viparyaya-dosas*, although the names of the *viparyayas* are not clearly mentioned. Thus Vāmana, unlike Bharata and Dāṇḍin, would apparently employ the term *viparyaya* as "opposite" in connection with both sets of Dosas; and in thus clearly enunciating and enumerating these technical and *viparyaya* sets of Dosas he anticipated and influenced later writers like Bhoja and Prakāśavarṣa.

Information is lacking as to how far exactly the Rīti and Guṇa theories may be traced back in the history of poetics. We have seen that Bharata's Guṇas, which are the same as those of Dāṇḍin in name and number, were treated theoretically in connection with the drama just like the Laksanas and the Alamkāras. But at the same time we should not forget that even in Bharata's time the *kāvya-guṇa* must have been known, though we do not meet with any discussion about the nature and character of Rīti in his treatment. So far as our present knowledge goes Dāṇḍin is the first to enumerate and discuss the Guṇa in connection with Rīti. Vāmana, in support of his definitions of Ritis utilises some verses probably from some unknown source where the Ritis are found to have been defined, amongst other characteristics, in terms of

the Guṇas⁹ and which was later on appropriated by Bhoja (ii, 29-31. p. 134) in his definitions of Rītis both in sense and in expression. At the end of the chapter (iii, 1, 1-28) dealing with *śabda-guṇas* Vāmana cites a series of verses which correspond to his own definitions of the *śabda-guṇas* (p. 82). It is evident from these and also from the finished form of the treatment of Dandin and Vāmana that the Riti and Guṇa theories had had a long history behind it even before Vāmana came into the field, and that he was following a tradition prevailing in the school to which he belonged. Works embodying this tradition which would have shown us the history in the making have not yet been discovered.

Although Vāmana theoretically follows his predecessors Bharata and Dandin in the number and nomenclature of his Guṇas, yet he practically doubles the number by splitting up each of the Guṇas as relating to the *śabda* or to the *artha*. The distinction between the *śabda-guṇa* and the *artha-guṇa* the *śabda-doṣa* and the *artha-doṣa* and the *śabdālambkāra* and the *arthālambkāra* as standardised

9. *aspr̥ṣṭā doṣa-matrābhīḥ samagra-guṇa-grumphitā |*
vipañcī-svara-saubhāgyā vaidarbhi ritir iṣvate ||

(under 1, 2, 11)

Bhoja reads *asamāsū.....* in place of the first foot of the above verse.

samaśātyudbhāṭapadām ojākāntiguṇānvitām |
gauḍīyām api gāyanti ritim riti-vicakṣanāḥ ||

(under 1, 2, 12)

āśiṣṭa-ślatha-bhāvām tu purāṇa-cchāyayānvitām |
madhurām sukumārām ca pāncalīm kavayo viduh ||

(under 1, 2, 13)

It is interesting to note that later on Vāmana denounces *purāṇacchāyā* (— reflection of conventional things : *vṛtti* on iii, 1, 25) as arising out of the absence of the *śabda-guṇa*, Kānti which consists in *aujjivalya* (richness of words).

by Vāmana, was accepted and developed by later writers till the Rasadhvani theorists like Mammaṭa and Viśvanātha criticised the inadequacy or uselessness of such a distinction. It is worthy of note here that Vāmana does not quote any verse in support of the definition of his *artha-guṇas*, as he does in the case of his *śabdaguṇas*. Hence, in the absence of any previous work dealing with such an analysis of each Guṇa, we are inclined to conclude that Vāmana was the first to evolve this two fold division of each of the Guṇas. His insight read a new meaning in the Guṇas of his predecessors as a result of which he analysed this Guṇa Concept, formed a new theory of classification and consequently influenced the later writers, some of whom evolved even a third set of Guṇas belonging at once both to the *śabda* and the *artha*.

Each of the ten Guṇas of Vāmana has been treated under two heads as (i) a *śabda-guṇa* and (ii) an *artha-guṇa* respectively :— •

I. OJAS :—(i) Gādha-bandhatva (iii, 1, 5.) or compactness of word structure, by which is meant perhaps the cohesiveness due to the frequent use of conjunct consonants specially of the letters of the same *varga* or of any other letter conjoined with *r* or *y*. In the example given *vilulita-makarandā mañjarīr nartayanti*, Vāmana probably thinks that there is compactness of structure due to the conjunction of consonants like *n* and *d*, *n* and *t*, *r* and *n*. The contra-indication will be if this sentence is put as *vilulita-madhudhārū mañjarīr lolayanti* where the conjunct consonants noted above are absent. There are indeed two conjunct consonants in this latter illustration : but they are apparently taken to have created a looseness in the structure which is the characteristic of another Guṇa viz., Prasada. Vāmana does not go to details. He seems to insist on compactness of structure in which loose syllables are avoided or if they

appear they do along with comparatively harsh ones, producing as a total effect, a cohesiveness in the structure.¹⁰ It is probably because of this consideration that S. K. De¹¹ has taken Vāmana's *śabda-guṇa* Ojas to correspond to Daṇḍin's Śleṣa.

(ii) Arthasya praudhīḥ (iii, 2, 2) or boldness in the expression of ideas, which has been explained in the *vṛtti* in five different ways. These are (1) *padārthe vākyā-racanam* i.e., the use of a series of words instead of a single word e.g. *nayana-samutthām jyotir atreḥ* instead of *candra*.

(2) *Vākyārthe padābhidhā* or the use of a single word in order to convey the meaning of a sentence e.g. the word *nimisati* instead of using *diryeyam na bhavati himtu mānuṣi* from the convention that gods never wink.

(3) *Vyāsa* or analytic expression of ideas by a diffuseness in which the self-same idea is sought to be expressed in more ways than one. The illustrative verse :

*ayam nānākāro bhavati sukha-duḥkha-vyatikaraḥ
sukham vā duḥkham vā na bhavati bhavatyera ca
tataḥ ।*

10. Gopendra Tripurahara (Kāmadhenu p. 73. II. 9-11) remarks that compactness of structure (*gādha-bandhatva*) arises from the following :—*samyuktāśarvatvam, nirantara-rephashiras kair vargaṇām prathama-dvitiyaś tṛtiya-caturthaiḥ prathamaś tṛtiyaś ca samyogaḥ, visarjanīya-jihvāmūliyopadhmāṇiyāḥ, gurvantaṭā, samāsāḥ ca.*

In the example of Ojas (quoted in the text p. 94 above) Vāmana seems to emphasise more the use of conjunct consonants than the presence of compound words. But his illustration of Gauḍī Rīti (p. 20, under i, 2, 12), in which Ojas plays a prominent part, consists of an abundance of compound words.

11. Sanskrit Poetics, Vol. II, p. 119.

*punas tasmād īrdhvam bhavati sukha-duḥkham
 kimapi tat
 punas tasmād īrdhvam bhavati na ca duḥkham
 na ca sukhām ॥*
 (under iii, 2, 2. p. 86)

consists of as many as five sentences used to denote a single idea, namely, happiness and sorrow revolve in a cycle according to destiny¹².

(4) *Samāsa* or synthetic expression of ideas by a brevity in which several sentences are joined together in one integrated whole through the use of suffixes sanctioned by grammar. In the verse :

*te himālayam āmantrya punah prekṣya ca
 śūlinam ।
 siddham cāsmai nivedyārthaṁ tad-visṛṣṭāḥ
 kham udyayuḥ ॥ (ibid)*

We have a single "simple" sentence in place of the following several sentences : they took leave of Himālaya—they saw Śiva—they reported their success to him—they were dismissed by Śiva—they flew away to the skies.

(5) *Asya (arthasya) sābhīprāyatvam i.e. the appropriateness of meaning due to the use of particular epithets which, through ellipsis, bear a special significance.* The Kāmadhenu explains the word *sābhīprāyatvam* as *padāntara-prayogam antareṇa tad-artha-pratyāyanaprāgalbhym* (p. 86, 11. 6-7). In the example given :

12. On this Caṇḍīdāsa (K. P. dīpikā, fol. 115a) remarks :—
atra yena saṃsāriṇā yādṛśam karma kṛtaṁ tad-anusareṇaiva tathāvidho miśrita-sukha-duḥkha-di-bhogā kriyate. yadi kutaścid atmasaṅkṣātkaṛah syāt tadaivāsyā pravāhasya śāntir ityeva hi vivakṣitām vaicitryeṇocaye.

*so'yaṁ samprati candraguptatanayaś candraaprakāśo
yuvā !
jāto bhūpatir āśrayaḥ kṛtadhiyām diṣṭyā kṛtārtha-
śramah ॥ (ibid)*

This very son of Candragupta, bright as the moon (?) and the patron of men of letters has, by good luck, succeeded in his labour : the expression, *āśrayaḥ kṛta-dhiyām* has been added with the special purpose of indicating the fact that the prince had Vasubandhu (or Subandhu)¹³ as his minister. Similarly the example 'on the loosening of the hair of the lady' (*vigalitabandhe keśahaste*) who possesses *beautiful hair* (*sukeśyāḥ*), the qualifying phrase has been inserted with a special significance^{13a}

13. This verse has been the subject of much keen controversy amongst scholars—the point of discord centring round the reading *vasubandhu-sācivya* or *ca subandhu-sācivya* in Vāmana's *vṛtti*. (*Vide* the paper on "Vasubandhu or Subandhu?" in the proceedings of the second Oriental Conference, Calcutta, pp 203-213).

13a. Vaidyanātha Tatsat (com. on Kāvyapradīpa, p. 282) explains the word *sābhīprāyatvam* as *prakṛtārthopā-yuktatvam* i.e. suitability to the subject-matter in hand and remarks that the qualifying adjectives *māhaujasāḥ* (highly vigorous) *mānadhānāḥ* (rich in selfrespect) etc. in the verse

*māhaujaso mānadhānā dhanārccitā
dhunurbhṛtaḥ saṁyati labdhakirtayāḥ ।
nasāṁhatās tasya nabhinna-vṛttayāḥ
priyāṇi vāñchānty asubhiḥ samihitum ॥*

(Kirātārjuniya, i, 18)

go to support the statement in the last line of the verse viz., that they tried to do good to him even at the cost of their own lives. Other commentators of the Kāvyaprakāśa are inclined to explain the word *asya* in the *vṛtti* as referring to *śabda*; but the difficulty is that the context in Vāmana hardly permits us to interpret the word *asya* in that way. [It should, on the other hand, refer to *artha* whose Gunas Vāmana is discussing in the

II. PRASĀDA :—(i) *Śaithilyam* (iii, 1, 6) or looseness of structure. Meeting the possible objection that this constitutes a veriable Dosa since it is the opposite of the Guña Ojas, Vāmana holds that Prasāda as a *śabda-guṇa* is an excellence only when it appears along with Ojas (*gunah samplavat*.....iii, 1, 7) and not by itself (*śuddhas tu doṣa eva*). Again, if it is asked how can these contradictory attributes appear together, Vāmana would appeal¹⁴ to the common experience of persons who enjoy pleasure and pain simultaneously when they witness representations of pathos¹⁵.

(ii) *Arthavaimalyam* (iii, 2, 3) or clearness of meaning, arising from the use of such words as are

chapter under consideration.] Māṇikyacandra (p. 193) seems to be of opinion that the *abhiprāya* belongs primarily to the speaker or the hearer and that when it is said that this relates to an excellence belonging to the sense we are to understand that this is due to a secondary usage. The difficulties with which Māṇikyacandra was confronted will probably be solved if we do not take *abhiprāya* too literally but understand it, like Tatsat, to mean *prakṛīarthopayuktatva*. It appears that these commentators are anxious to approximate this aspect of Vāmana's *artha-guṇa* Ojas to the poetic figure Parikara of later writers which has been defined by Mammata as *viśesanya-sūbhīprāyatvam*.

14. *sa tu samplavas tu (?) anubhava-siddhaḥ tadvidāṁ ratnādīviśeṣavat. atra ślokaḥ* :—

*karuṇaprekṣanīyeṣu samplavāḥ sukhāduḥkhayoh |
yathānubhavataḥ siddhas tathaivaujāḥ prasādayoh ||*

(under iii, 1, 8).

15. Hemacandra (p. 196) and Māṇikyacandra (p. 191) however, would reject such an appeal remarking, in accordance with the views of the Post-dhvani theorists, that the audience derive only pleasure and not pain from such exhibitions. Vāmana adds that in such cases of combination of the two excellences there is sometimes equality between the two and sometimes superiority of the one to the other (*sāmyoikarṣau*.....iii, 1, 9).

absolutely necessary (*prayojaka-mātra-pada-parigraha*). In the example *savarṇā kanyakā rūpa-yauvana-rambhāśalinī*, (a maiden of the same caste endowed with beauty and budding youth), the qualifying adjectives are not superfluous. In the illustration of the *viparyaya-dosa* arising therefrom, *upāstām hasto me vimala-mani-kāñcī-padam idam* (let my hand approach the girdle zone of beautiful gems) the mention of girdle zone only is what is necessary and the epithet 'of 'beautiful gems' is superfluous. The Kāmadhenu (p. 87) distinguishes between this *artha-guṇa* and the fifth variety of the *artha-praudhi* thus :—In the one some words are absolutely necessary in order that the passage might fit in with the context instead of being meaningless ; in the other, they carry a special significance without which, however, the composition would not be defective. Vāmana's *artha-vaimalya* is really the excellent literary quality which avoids superfluity.

III. *ŚLESA* :—(i) *Masṛnatvam* (iii, 1, 10) or smoothness, resulting from such a close proximity or coalescence of several words by virtue of which they all appear to constitute a single whole (*yasmin sati bahūnyapi padāny ekavad bhāsante*). The definition is generally intelligible but not so all the illustrations that Vāmana gives. It is difficult to understand why of the illustrations given some (in the opinion of Vāmana) contain Ślesa and others do not. Should we be led by the hints given in the Kāmadhenu¹⁶, to understand that in the defective *sūtram brāhmaṇ urahsthale* and *tadītkalilam ākāśam*, the characteristic, namely, *ekavad-bhāsamānatā* is lacking due to the difficulties of smooth pronunciation, and also that in the defective example *bhramarī-valgugītayah*

16. *sūtram brāhmaṇ ityatra para-savarṇe'pi paruṣakṣaroitihā-nān na Ślesah* (p. 75, ll. 10-11 com.)

the effect of smoothness has been spoilt by reason of the use of the word *valgu* instead of *mañju*? Even then we are inclined to ask on what standard the effect of smoothness is to be judged except by the rather uncertain and variable standard of individual appreciation?

(ii) *Ghaṭanā* (iii, 2, 4) or commingling or congruity of ideas. *Ghaṭanā* has been explained by Vāmana as *krama-kauṭilyā-nulbayaṭrapapatti-yogaḥ*¹⁷ (effecting congruity between incongruous ideas by means of a crooked or clever procedure) which Rāmasinha¹⁸ analyses as *kramena kauṭilyenānulbayaṭatayā upapattyā yojanam arthasya Śleṣāḥ* etc. and in the course of equating which with Bhoja's *arthaguṇa* Śleṣa remarks :—*aghaṭanānasyera vākyārthasya buddhicāturyeṇa ghaṭanā iti* (a clever bringing about of congruity between apparently incongruous ideas).

In the illustration given by Vāmana¹⁹ there is *ghaṭanā* or congruity of ideas, since the hero cleverly manages to please two heroines simultaneously which is otherwise a difficult task. Abhinavagupta, in his attempt to approximate Bharata's Śleṣa to Vāmana's takes the same verse as an illustration and remarks :—*atra manorathāti-to'py ekakāla-nāyikā-yugala-hṛdaya-grahāṇa-lakṣaṇārthaḥasambhāvanāspadaṁ na bharati ; tena kuṭilo'pi*

17. The way in which the *vṛtti* text has been sought to be explained by Gopendra Tripurahara is indicated in fn. 20. Abhinava takes *krama-kauṭilyā* to mean *kuṭila-krama*—the word in the *vṛtti* text being an instance of abstract for the concrete.

18. *Sarasvatīkauṭhāharāṇa* (comm. on p. 63)

19. *drṣṭvaikāsana-saṅgate priyatame paścād upetyād .. nād ekasyā nayane nimiya vihita-kriḍānubandhaḥ accalāḥ | iṣadvakrita-kandharah sapulakah premollaśanmūnasām antarhāsa-lasat-kapola-phalakām dhūrto'parāṁ cumbati ||*
(under iii, 2, 4.)

*yain kramo na hṛdaye ulvanatvam bhajate majjati
hardaye yataḥ sarvasyeti²⁰.*

IV. *SAMATĀ* :—(i) *Mārgābhedaḥ* (iii, 1, 11)—
yena mārgeṇopakramas tasyātyāgah or homogeneity of diction from the beginning to the end. The *viparyaya* which arises from riding roughshod over this excellency is illustrated in the verse *prasīda cāndī tyaja manyum
añjasū* etc. Here the verse begins in the active voice but ends in the passive (*tvayā lupta-vilāsam āsyate*). The Kāmadhenu explains *mārgābheda* as *ādi-madhyāvasānēśvaikarūpyam*, uniformity throughout—in the beginning, the middle and the end.

(ii) *Aviśamyam* (iii, 2, 5) (1) *prakramābhedaḥ*, i.e. non-relinquishment of proper sequence of ideas. (2) *sugamatvam* i.e. ease of comprehension. The illustrative verse :

*cūta-sumānasah kundāḥ puṣpodgameśvalasā drumā
malaya-marutah sarpantime* etc.

being a description of *ṛtu-sandhi* (the period when the winter has just ended and the spring has just set in), the mention of *malaya-marut*, which belongs exclusively to the spring, has given rise to some inconsistency. This inconsistency, however, can be avoided if we replace the reading in the second foot by *manasi ca giraiḥ badhnantime kiranti na kokilāḥ* (The cuckoos have prepared their melodies but have not yet poured them in), which clearly indicates the end of winter and the beginning of spring. We may note here that Dāṇḍin's definition of Samatā is only partially akin to that of Vāmana. It refers only to the uniformity of syllable structure, whereas

20. Probably *Ghaṭanā* may suggest, from the definition, "the fitness or propriety arising out of a judicious balance (neither more nor less) of order and irregularity of ideas. The difficulty is with regard to the word *anulvaya* which means "not excessive, neither more nor less" but it may also mean "not manifest."

Vāmana's Samatā as a *śabda-guṇa* refers to the uniformity of diction and as an *artha-guṇa* it insists upon a proper sequence of ideas. Hemacandra (p. 197) and Māṇikyacandra (p. 192) attribute to Vāmana's school, a view-point which, in the present state of our knowledge about the following of Vāmana, we are not in a position to corroborate—that the uniformity of syllabic structure which Dāṇḍin regards as the *sine qua non* in his definition of Samatā can be included in the *rīttis* and as such Dāṇḍin's Samatā ceases to be a Guṇa and there arises the necessity of a new definition of this Guṇa by Vāmana. In fact, Vāmana's Samatā may be taken to have been developed directly from Dāṇḍin's inasmuch as the latter speaks only of the symmetry of structure, while the former includes symmetry of structure, of diction and of ideas in this Guṇa.

V. *SAMĀDHIS*—(i) *Ārohāvarohakramah* (iii, 1, 12) which admits of two ways of interpretation. In the first place, it may occur when the wording is such that the heightening effect of the vigorous diction is toned down by a judicious sprinkling of softening words and vice-versa (*ārohasyāvarohe sati parihāraly, avarohasya rā īrohe satīti*). Secondly, it means symmetry due to the orderly sequence of ascent or descent. This occurs when there is a gradual rise from the feeble to the vigorous and a gradual decline from the vigorous to the feeble; i.e. an alternating graduation of the soft and the forcible diction (*krameñārohañam avarohanam ca*).

It may be argued²¹ that Samādhī thus defined cannot be a separate excellence by itself because the ascent and

21. This so-called *sūkṣma-doṣa* has an analogue in the blemish *Prakrama-bhaṅga* of later writers.

22. *na prthak, ārohāvarohayor ojaḥ-prasūdarūpatrāt*
(iii, 1, 13.)

nūsaṁprktatvāt (iii, 1, 14)

anaikāntyācca (iii, 1, 15)

descent are nothing more than the excellences of Ojas and Prasāda. To this Vāmana answers that it is not invariably true that in Ojas there is ascent, or in Prasāda there is descent. Ojas and Prasāda are often interwoven in Samādhi and exist like the two currents of a single river. Vāmana, however, would accept the position if it is conceded that the ascent and descent occur in a certain heightened stage (*tivrāvasthā...iii, 1, 16*) of Ojas and Prasāda because in this case the ascent and descent depend upon a particularity quite its own (*viśeṣa*) as distinct from the general nature of Ojas and Prasāda. Hence, there can be no objection to accepting Samādhi as a separate excellence on the basis of ascent and descent, it being understood that the ascent and descent depend upon these excellences which in their turn do not consist in them. In other words ascent and descent are not the essential but accidental or specific characteristics of Ojas and Prasāda, whenever these two excellences attain a special heightened stage the ascent and descent may occur *in some of their parts*. Nor can ascent and descent be explained away as referring to the way or tone of reading.

(ii) *Artha-dr̥ṣṭih* (iii, 2, 6) or the excellence which leads to a concentration of the mind for the proper comprehension of the meaning. From this point of view Vāmana classifies the *artha* or the meaning broadly into two classes, namely :—(1) *Ayoni* or absolutely original and (2) *anyacchāyā-yoni* or borrowed from some other source. The two varieties of *artha* have been illustrated respectively in the verses :—

(1) *ūśvapehi mama śidhubhājanāt* ।
yāvad agradaśanair na daśyase ॥
candra mad-daśanamanḍalāñkitah ।
kham na yāsyasi hi rohiṇībhayāt ॥

(2) *mā bhaiḥ śaśāṅka mama śidhuni nāstī rāhuḥ ।
khe rohiṇī rasati kātara kiṁ bibheṣi ॥
prāyo vidagdha-vanitā-nava-saṅgameṣu ।
puṁsāṁ manāḥ pracaletatī kiṁ atra citram ॥*

Here the second verse has no doubt been put in a more charming way, but the idea has been borrowed from the first, and hence it is *anyacchāyā-yoni*. In the first, the moon (as reflected in the wine-vessel) is being asked to go away lest bearing the marks of teeth of the speaker he should have reasonable grounds of apprehensions from Rohinī, his wife. In the second, the moon is being implored to come down to the speaker entertaining no fears from the quarters of Rāhu and Rohinī. Yet, the moon does not condescend to come down. May be, he is adamant and shirks because of the fact that people get nervous at their first experiences in the company of clever ladies (in which class the speaker would fain include herself to be.)

The *artha* is further classified into (1) the *vyakta* or explicit and (2) the *sūkṣma* or the subtle, of which the latter is again of two kinds, namely, (2a) *bhāvya* or that which is comprehended after a little thought and (2b) *rūṣaniya* or that which is more abstruse and is comprehended only by deep thought).

VI. MĀDHURYA :—(1) *Pṛthak-padatva* (iii, i, 20) or distinctness of words associated with the exclusion of long compounds (*saṁśā-dairghya-nivṛtti-param caitat*). The example, which Vāmana cites of the *viparyaya* of this excellence contains a long and cumbrous compound. Herein we meet with an appreciable difference between the views of Dāṇḍin and Vāmana. While according to the former, the profusion of compound words which add force and energy to the diction, constitutes a special excellence, according to the latter, it is a *sūkṣma doṣa* which is better eschewed. It

may be that in Vāmana's characterisation of the *sabda-guṇa* Ojas where compound words are not explicitly spoken of, these are implied more or less as a part and parcel in his conception of compactness of structure.

(ii) *Ukti-vaicitrya* (iii, 2, 10) or strikingness of utterance by which is meant perhaps a statement in an impressive but periphrastic manner in order to give a special charm thereto. In the illustration given of this excellence :

*rasavad amṛtaṁ kah sandeho madhvanyapi nānyathā
madhvaram adhikām cūtasyāpi prasannarasam phalam |
sakrd api punar madhyasthah san rasāntaravij jano
vadatu yad ihaṇyat svādu syāt priyādaśanacchadat ||*

(cited under iii, 2, 10, p. 92)

the whole verse wants to say that the lips of the heroine excel all standards of comparison and this has been expressed in an indirect though charming way²³.

VII. SAUKUMĀRYA :—(i) *ajarat̄hatra* (iii, 1, 21) or freedom from harshness which generally arises from the use of *paruṣa*²⁴ or harsh syllables and conjunct consonants. Here Vāmana does not differ essentially from Dandin.

(ii) *Apāruṣyam* (iii, 2, 11) or avoidance of statements that convey disagreeable or inauspicious ideas e.g. the use of *yaśahśeṣam gatam* instead of *mṛtam*, or of *devatādvityam* in place of *ekākinam*. This agreeableness of sense is also implied in Bharata as the Guna of the same name.

23. This *uktī-vaicitrya* must not be taken in the specific technical sense in which Kuntaka takes it as an element of his *Vatrokti*, nor in the sense of *vaicitrya* which Mammaṭa (*vr̄tti* on viii, 2 also on x, i,) finds in poetic figures.

24. As for the *paruṣa* and *komala* syllables see the discussion in Ch. V in connection with Dandin's *Sukumāratā*.

VIII. *UDĀRATĀ* :—(i) *Bandhasya vikatatravam* (iii, 1, 22) or a certain liveliness of the composition in which the words seem to be dancing (*yaśmin sati nr̥tyantiva padāni*) enabling a graceful turn (*līlā*) of words and syllables. In other words, it is *līlāyamānatva* which enlivens the composition with a peculiar swing of words.

(ii) *Agrāmyatvam* (iii, 2, 12) or avoidance of vulgarity in the manner of the sense when there is the risk of perpetrating it. In the verse :

*tvam evaṁ-saundaryā sa ca ruciratāyāṁ paricitah
kalānāṁ sūmānaṁ param iha yuvāṁ era bhajathah |
ayi dvandvaṁ dīstyā tad iti subhage sainvadati vām
atah śeṣāṁ cet syāj jitam iha tadānīṁ guṇitayā ||*

(under iii, 2, 12, p. 93)

the union of lovers has been delicately hinted at ; but the example of the corresponding *viparyaya*²⁵ smacks of lack of refinement and vulgarity in expression. It is to be noted here that like Dañḍin's Arthavyakti and his second aspect of Mādhurya, Vāmana's Saukumārya and Udāratā (*artha*) have been negatively conceived, resulting in an absence of uniformity in Vāmana's conception and treatment of the Guṇas.

IX. ARTHAVYAKTI :—(i) *Arthavyakti-hetutvam* (iii, 1, 23) or explicitness of words whereby the meaning is easily comprehended (*jhaṭityortha-pratipatti-hetutva*). The later writers do not enumerate Arthavyakti as a separate Guṇa, including it under Prasāda.

(ii) *Vastu-svabhāva-sphuṭatravam* (iii, 2, 13) or explicitness of ideas which makes the nature of things

25. *svapiti rāvad ayaṁ nikate junaḥ
svapimi tāvad aham kim apaimi te |
iti nigadya ūnair anumekhalām
mama karam svakarena rurodha sā ||*

(under iii, 2, 12, p. 94)

clear. This corresponds more or less to Dañdin's poetic figure Svabhāvokti, as has been shown by S. K. De.²⁶ In later literature on the subject also it is regarded not as a *Guna* but as an Alāmkāra.

X. *KĀNTI* :—(i) *Aujjvalyam* (iii, 1, 25 ?) or richness (of words) without which the composition is stale and a reflection of conventional things (*yadabhāve purāna-cchāyetyucyate*). The quality consists in the avoidance of the commonplace which a true literary instinct always obeys. The *kāmadhenu* too suggests (p. 81, ll. 7-9) that this lies in the use of more polished and elegant turns of expression instead of ordinarily used ones, e.g. *kiśalaya* for *patra* and so on. In the illustration given by Vāmana the use of the words *kuraṅgī*, *ālī* and *stabakita* goes a long way in producing a polish in the composition which would have been flat if more commonplace words like *hariṇī* *samūha* etc., were used. This excellence would approach very nearly to some aspects of Kuntaka's Vakrokti.

(ii) *Dipta-rasatvam* (iii, 2, 14) or conspicuous presence of the Rasas. Abhinavagupta explains *dipta-rasatva* as *vibhāvādīnām diptatvam iti yārat*. In other words, the excitants which bring out the emotional elements of a poem are vividly represented by this excellence. Vāmana's illustrative verse.

*preyān sāyam apākṛtaḥ saśapathaṁ pādanataḥ kāntayā
dvitrānyeva padāni vāsabhanād yāranna yātyunmanāḥ |
tāvat pracyutapūnisampuṭalasan-nīvinitambām dhṛto
dhāvitvaiva kṛtapraṇāmam ahahā premṇo vicitrā gatiḥ |*
(under iii, 2, 14. p. 95)

Vividly depicts the emotional situation and would, in accordance with the views of later theorists, be classed under the category of Rasa-dhvani.

26. Sanskrit Poetics, Vol. II, p. 119.

Now that we have studied all the Guṇas of Vāmana, belonging to both *śabda* and *artha*, we are in a position to judge the intrinsic value of his treatment. We have seen that Vāmana reads a new meaning in the Guṇas of his predecessors especially in the light of the standard of distinction, evolved by him between a *śabda-guṇa* and an *artha-guṇa*. This standard—as we have also seen—is *āśrayāśrayibhāva* i.e. a Guṇa is to be called a *śabda-guṇa* or an *artha-guṇa* according as it belongs to the *śabda* or to the *artha*. But it may be said that the distinction is not always definite and consistently maintained. It is difficult to see, for instance, why the clearness of meaning (*artha-vaimalya*) in *artha-guṇa* Prasāda which depends upon the mention of what is absolutely necessary (*prayojaka-mātra-pada-parigraha*) should be taken as a distinguishing characteristic of an *artha-guṇa* when it clearly restricts the use of words. Similarly the *artha-guṇa* Saukumārya and the first four varieties of *artha-praudhi* raise a doubt whether they are related really to the sense or to the word. It is also not convincing why Arthavyakti should be taken as a *śabda-guṇa* in spite of the fact that even here the question of *artha* is involved and there is no reference to the *bandha* at all. On the other hand, we have the clear and unambiguous definitions of the two kinds of Slesā, Samatā, Mādhurya and Udāratā in each of which the two-fold character of the Guṇas has been distinctly preserved. While it may be argued that *śabda* and *artha* cannot be strictly kept apart, like body and soul, and that we are to apply the designation in accordance with the prominence of the one or the other in each aspect of the Guṇas. Still in order that there is to be a standard of distinction worth the name there must be a uniformity in the principle of its application, the violation of which proves the defective nature of the scheme, as well as of the standard itself.

It may also be urged that inasmuch as the Rīti of which the Guña forms the essence has been defined as *pada-racanā*, what is the use of enumerating *artha-gunas*? This objection is easily met for we must not forget that the Guñas serve to impart a special charm to the word-structure ; and so far as that is concerned, it does not matter whether the Guñas belong to the word or to the sense, provided that the one does not go without the other. In the case of a particular *artha-guṇa* we are to understand that the Guṇa serves to impart a speciality to that word-structure to whose sense the particular Guṇa belongs ; or perhaps, it embellishes the sense primarily and directly and the word-structure only secondarily and indirectly. Thus so long as a formal view of poetry and consequently of its elements is taken, it is immaterial whether the Guṇa embellishes the word or its sense ; if it adorns the word it can also adorn its sense through association.

It appears that Vāmana's scheme of the Guñas is no less mechanical than that of his predecessors Bharata and Daṇḍin. The distinction between one Guṇa and another is not always convincing nor is the definition of a Guṇa always clear. The characteristics are often not exclusive, and therefore not distinguishing. When Vāmana expounds the *sūtras* with expressions like *yasmin sati nṛtyantivā padāni* or *yasmin sati bahūny api padāny ekavad bhāṣante* it is difficult to follow what is really meant. They are rather vague explanations of the particulars *sūtras*²⁷. May not the property of *ekavad-bhāṣamānatā* be also present in Ojas ? Do not the examples given under the *śabda-guṇa* Prasāda also

27. Or should we understand that the very attempt of an early theoriser like Vāmana to express himself in all possible ways has a particular merit of its own and as such it deserves our commendation ?

contain *līlāyamānatā*, the characteristic particularly spoken of as belonging to Udaratā²⁸? The illustrations do not help us always in marking the characteristics which differentiate one Guṇa from the other, and sometimes the same verse is cited as illustration in connection with several Guṇas²⁹. The four characteristics of *arthapraudhi* in Ojas might also be taken as forms of the strikingness of expression which is singled out as a prominent mark of the *arthaguṇa* Mādhurya. *Sugamatva* or ease of comprehension as an alternative explanation of *avaiśamya* in the *artha-guṇa* Samatā might be comprehended in the *artha-guṇa*, Samādhi. In presence of this latter Guṇa there was no need perhaps of the *śabda-guṇa* Arthavyakti when both aim at comprehending the meaning, although his Samādhi itself, as S. K. De remarks,³⁰ "is hardly an excellence". In *śabdaguṇa* Samādhi the expression *ārohāvarohakrama* receives more explanations than one which serve to a certain extent to cloud the point at issue. Vāmana's attempt to clarify the *śabdaguṇa* Prasāda in the *vṛtti* indicates, as S. K. De has already pointed out "that Vāmana himself was perhaps conscious of the defective nature of some of his definitions".³¹

28. The examples of *śabda-guṇa* Prasāda (pp. 74-75) are all composed in the same metre (Haripi). It is also to be considered if the Guṇas have any relation to particular metres. We should note here the views of one class of theorists who are of opinion that special metres are exclusively meant for particular Guṇas. (Māṇikyacandra's *Saṅketa*, p. 195.)

29. The verse *astiyuttarasyāṁ dīśi devatātmā* etc. has been taken to serve as the illustration of as many as four *śabda-guṇas* namely, Ślesa, Mādhurya, Arthavyakti and Saukumārya as suggested in the Kāmadhenu (pp. 79-80)

30. Sanskrit Poetics, Vol. II, p. 120.

31. *ibid.*

The importance of Vāmana's theory, however, does not consist in the detailed treatment of his individual Gunas. His general doctrine of Rīti and Guṇa also has been criticised as too crude and formal an explanation of the charm of poetry, and the defective and unprofitable character of his scheme has been commented upon. But it was Vāmana, who first emphasised the importance of diction in poetry, which sharply separates literary works from philosophical or technical writings, and thereby suggested a line of enquiry into the essence of poetic charm. Some may be disposed to challenge the view that the beauty which Vāmana sets forth as the ultimate test of poetry, is capable of realisation by a carefully worked-out diction. Nevertheless due credit must be given to him as he was the first known theorist to emphasise the proper disposition of word and sense and enquire into the flaws and excellences of expression, the facts of externalisation being, in his opinion, an important factor in every consideration of poetry. But since he conceived poetry from a decidedly formal point of view, his system and treatment had to go through the adverse criticism of the Dhvani and Post-dhvani theorists, who analysed the Rīti system and modified it in their more developed conception of poetry.

CHAPTER VII

RĪTI AND GUÑA IN THE TREATMENT OF NON-ORTHODOX WRITERS

We have hitherto seen that Dandin and Vāmana belonged to one of the orthodox schools of Poetics *viz.*, the Riti School. Each of them expounded in his own way the theory of Riti, as well as of the Guṇas which, in their opinion, form the basis of the Riti. But Dandin gave an elaborate treatment of both Guṇas and Alāmkāras, with such equal prominence that one might very reasonably doubt as to what school of opinion he really belonged. But we should remember that his Guṇas constitute the essentials of a Riti *par excellence* whereas his Alāmkāras are ordinary embellishments adorning all kinds of dictions. Thus, he appears to have agreed with Vāmana, although indirectly, regarding the place of Guṇas and Alāmkāras in poetry, and this ought to settle all doubts regarding Dandin's views about the superiority of one element to the other. But Vāmana's treatment was more direct and unequivocal. He boldly laid down that the Guṇas form the basis of Riti which is the soul of poetry. They constitute an inseparable attribute of poetry and therefore the most important element in it, while the other elements, namely, Rasa and Alāmkāra remain subordinate to them.

We have also seen in passing that this theory of Riti as well as of Guṇa as expounded by Dandin and further developed by Vāmana was adversely criticised and modified by the Dhvani theorists who established the Concepts of Rasa and Dhvani as the most important

elements of poetry. We now propose to trace the development of the Riti and Guṇa theories as treated by writers like Kuntaka, Bhoja and the author of the Alāmkāra section of the Agnipurāṇa all of whom stand apart from the orthodox schools of Sanskrit poetics, although acknowledging the inevitable influence of their predecessors belonging to these schools. Thus, Kuntaka elaborately expounds Bhāmaha's Theory of Vakrokti but his Vakrokti comprises under its wide scope almost all the poetic elements and not Alāmkāra alone. Both Bhoja and the Purāṇa-kāra incorporate to a great extent¹ the views of their predecessors in their own treatment—sometimes even in expressions and phraseology, but none can be said to be a direct follower of the earlier orthodox system. It is possible that both of them are following some un-orthodox currents of thought; but since their treatment is sometimes individual and original and as we have lost all traces of previous un-orthodox speculations, if any, it is difficult to say what particular tradition they individually represent. These writers were, no doubt, cognisant of the various Concepts of Sanskrit poetics *viz.*, Riti—Guṇa—Alāmkāra—Rasa and Dhvani analysed and established by orthodox speculation, but their conception and execution of these elements often differ from those of the orthodox writers and they (the elements) appear in a more or less modified form in the peculiar scheme of poetry of each of these writers.

1. For similarities between the treatments of Bhāmaha and the Agnipurāṇa and of Daṇḍin and the Agnipurāṇa see P. V. Kane's *History of Alāmkāra Literature* in his edition of the Sāhityadarpana; for Agnipurāṇa and Bhoja see S. K. De's *Sanskrit Poetics* Vol. II, p. 262 and for Bhoja and Prakāśavarṣa see S. K. De's article on 'The Rasārṇavālāmkāra of Prakāśavarṣa in the I. H. Q. December, 1929.'

A

KUNTAKA

The first of the known writers who have kept apart from the orthodox schools of Sanskrit Poetics is Kuntaka, author of the *Vakroktijīvita*. His main object has been, as the very name of his work would imply, to establish the essential importance of Vakrokti in his theory of poetry. We have already touched upon (p. 20, ch. II) the fact that the individual power of the poet plays the most important part in Kuntaka's Vakrokti and that for the formulation of this particular aspect in his conception of poetic beauty Kuntaka is indebted to Bhaṭṭa Tauta whose view he critically combines with the teachings of Bhāmaha in order to build up his theory of Vakrokti. He has thus developed in a way the teachings of earlier masters but the originality, with which he includes the poetic elements of the different orthodox systems in his comprehensive theory of Vakrokti, has made his position unique in the history of Sanskrit Poetics.

It has been seen that Gunā and Alāmkara, the technical poetic elements with which the earlier theorists were mainly concerned, have got the same origin inasmuch as they arose out of a mechanical analysis of the word and the sense and consequently served as the means of arriving only at the formal beauty of poetry. Its deeper aspects, *viz.*, the beauty of suggestion, specially the delectability of Rasa, hardly flashed upon their minds. Some of the Pre-dhvani theorists, such as Dandin and Vāmana, attempted at drawing a distinction between these two poetic elements, but they could not find out a clear-cut standard of this distinction. As a matter of fact, it was not possible for them to do it for whatever slight distinction could be sought, the fact remains that in the treatment of all theorists

from Bharata down to Vāmana, both these two elements, Guna and Alāmkāra, have reference only to the arrangement of letters and words or to the formal ways of expressing a particular idea. Thus, when the fundamental characteristics of these two elements were not different, there was nothing to prevent certain Gunas from being called Alāmkāras and *vice versa*.

The standard of poetic beauty underwent a change with the advent of the Dhvani theorists who held that true poetry should be judged by its suggestiveness (*dhvani*) where something more charming is meant than what meets the ear. This inner meaning, which depends upon the reader's power of appreciation and comprises *rastu*, *alāmkāra* and *rasa*, is distinctly different¹ from the expressed sense (*vācyārtha*) which is subordinate to itself. Of these three kinds of suggestion their inclination is, really speaking, towards extolling the Rasa-dhvani alone. The disinterested joy that the reader derives on reading a poem, being completely absorbed in the situation depicted, is the real test of all good poetry; or, more technically, true poetic charm lies in the successful delineation of Rasa, which ought to be the predominant factor in poetry and to which everything else should be subordinate. If, therefore, Rasa is taken to be the soul of poetry, in pursuance of the injunction of the Dhvani theorists, it is excellent as a theory—as an ideal of poetic beauty. But it has not always been possible for poets to maintain this high standard of perfection—to identify poetic beauty only with the aesthetic principle involved in the technical emotional element, Rasa. Such an injunction considerably narrows down the scope of poetry. The lucid, smooth and

i. *pratiyamānaṁ punar anyad eva |*
vastvasti vāñiṣu mahākavīnām ||

Dhvnikārikā i, 4.

melodious verses of Aśvaghoṣa and Kālidāsa, the grandeur and eloquence in some of the best writings of Bhavabhūti and Bāṇabhaṭṭa are invaluable treasure in Sanskrit literature. But it would be a futile task to try to explain their special charm always in terms of any technical Rasa enunciated by these theorists². Some of them may be instances of verbal poetic figures only, yet they serve to afford delight to the readers' mind while others fill the sense with a transcendental charm although they may not ordinarily satisfy the conditions for the perception of any of the technical Rasas.

Such a line of argument appears to have been favoured by Kuntaka who conceived that in capable hands even external beauty arising from a proper disposition of words and ideas serves to give delight to the reader although, at the same time, he fully realised the importance of the flow of pleasurable feelings brought forth by vivid representations in Rasa. He was a very sympathetic critic; he would appreciate whatever power a poet might display through his work. Any strikingness in utterance, any embellishment of

2. (i) evam āha medhāvinām svāmī :—jānātyeva mānyāḥ
yathaikagotrata vā, samāna-jātīta vā, samām saṁvardhanām vā,
ekadeśa-nivāso vā, darśanābhyośo vā.....snehasya hetavaḥ.....
bhavantam antareṇyathā cānyathā cāyām cakravartī durjanair
grāhita āśit. na ca tat tathā. na santyeva te yeśām satām api
satām na vidyante mitrodāśina-śatravah.....salilānīva gatāgatikāni
lolāni khalu bhavantyavivekinām manāmsi. bahumukha-Śravaṇa-
niścalikṛta-niscayāḥ kiṁ karotu pṛthivi-patiḥ (Harṣacarita ch. ii,
p. 53)

(ii) ekātāpatraṁ jagataḥ prabhutvam
navām vayaḥ kāntam idam vapuśca !
alpasya hetor bahu hātum icchan
vicāramūḍhah pṛatibhāsi me tvam ॥

poetry, either internal or external, would give him poetic pleasure provided there is a certain manifestation of skill. This skill consists in the use of Vakrokti which has been defined as *vaidagdhyā-bhaṅgī-bhaṇiti* (i, 10c-d) i.e. a striking mode of speech which charms by the peculiar turn imparted to it by the power of the poet's imagination. Kuntaka appears to hold that if the achievement of a transcendental delight is the only object of poetry, then the arrangement of letters, the jingling of sounds, the depth of sense and the vividness of the situation as a whole may serve equally to afford pleasure; for the peculiar turn of expression that the poets' genius produces is different from and far superior to the ordinary matter-of-fact speech which lacks the polish and grace of the poet's fancy. Poetry is a deviation from ordinary speech only by reason of the strikingness or the clever turn of expression given to it by the skill and fancy of the poet. Thus, by admitting that vakrokti, which in his theory is the very life of poetry, is the product of the poets' fancy, the ultimate emphasis is laid by Kuntaka upon *harivyāpāra* (or the genius and skill of the poet) which alone determines the excellence of a poem. And in this position there is an ample justification for the very wide conception which he has taken of poetry, for the skill and poetic fancy of different poets work differently and it would be difficult to secure a uniform theory of poetic beauty among different writers³ and from the view point of all different critics.

3. This would partly explain why wide divergence of opinion has prevailed amongst the writers of Sanskrit Poetics over the question of the definition of poetry which aims at incorporating in a nutshell the essential features thereof. It is not at all unnatural that each orthodox school of Poetics, advocating as it does the importance of a particular

Of all the writers of Sanskrit Poetics Kuntaka appears to have been fully alive to this fact and this is why he has tried to explain his theory of poetry as broadly as possible, keeping himself free from the hard-and-fast technicalities of the orthodox schools, accepting them only so far as it was necessary for the sake of maintaining a continuity of the Sāstra—harmonising his theory with the main teachings of the different schools of speculations and of securing for his work a definite place in the history of the discipline. In other words, he has formed a novel theory out of the existing systems*—a theory in which ample scope

poetic element, *viz.* Guṇa-Alāṁkāra or Rasa, should differ from the sister schools in its conception of poetic beauty. In other words, the conception about the essential features of poetry varies in the treatment of the different theorists and the student of Alāṁkāraśāstra has never found a satisfactory definition of poetry, harmonising the teachings of the various schools. Leaving alone the question of the definition of poetry, the writers of the Alāṁkāraśāstra themselves have had to work under a great disadvantage, namely, that they had to undertake a very difficult, nay, an impossible task of formulating some definite theories about the excellence of poetry which inevitably manifests itself in thousand and one ways according as it emanates from the pens of different writers and is reflected upon the minds of countless critics.

4. P. V. Kane's general remarks that "the Vakrokti school is really an off-shoot of the *alāṁkāra* school" (Introduction to his edition of Sāhityadarpaṇa, p. CLV) and the specific statement of Dr. De that "following the tradition of Bhāmaha's Vakrokti, Kuntaka develops a system of Vakrokti of his own" (Sanskrit Poetics, Vol. II, p. 235) ought to be noted in this connection. Kuntaka has the advantage of one who speaks last of all—who gets an already created field to work upon and at the same time to make further valuable contributions with the power of his own genius. Bhāmaha's work bears proof of the inchoate nature of the Sāstra itself. But Kuntaka flourished at a period

has been preserved for the display of the poets' individual skill and ability and for the application of the critics' own power of judgment. This will be corroborated by some of his own remarks e.g. *etacca*

when the Śāstra had almost reached its final stage of development—when the Rīti school had developed and declined—the Alāmkāra school had made a considerable progress under Udbhaṭa and Rudraṭa—and the Dhvani theorists had finally established the importance of the concepts of Rasa and Dhvani supplanting all earlier speculations. Bhāmaha, being an early adherent of the Alāmkāra school, in which the theoretic importance of Rasa had not been realised, conceived Vakrokti as a characteristic mode of expression underlying the poetic figures only. But Kuntaka, with a record of all the orthodox branches of poetic speculations before him, could conceive of Vakrokti from a considerably broader point of view not merely as the fundamental principle of the poetic figures (Alāmkāras) only but as an all-encompassing poetic factor including within its wide scope the various concepts, namely, Rasa, Dhvani and Alāmkāra advocated by the orthodox systems of thought. Regarding the implication of the term Vakrokti (which literally means 'crooked speech') as some peculiar and charming way of expression and the fact of some amount of *atiśaya* or a departure from ordinary speech being involved in it, there appears to be a general agreement in the treatments of Bhāmaha and Kuntaka. But while the former had not a word to speak by way of explaining the term Vakrokti as well as *sāhiyya* of word and sense which constitutes poetry in the opinion of both, the latter took great pains to explain the terms over some length (see meaning of the term Vakrokti and Kuntaka's theory of poetry in the introduction to *Vakroktijivita*) emphasising the ultimate importance of *kaviyāpāra* and *tadvitāhlidakāritva* (i, 7 and i, 23). The real difference lies not so much in sense and spirit as in the sphere of Vakrokti which has been made enough comprehensive in the treatment of Kuntaka and to which the Rasādhvani theorists made no mean contribution. To Kuntaka, therefore, belongs the credit of harmonising his own views with the teachings of the different orthodox schools without himself being a follower of any one of them.

bhanitivaictryam sahasraprakāram sambhavatiti svayam evotpreksaṇīyam (p. 62, ll. 13-14). *pratipadam punaś chāyavaictryam sahṛdayaiḥ svayam evānusartavyam* (p. 71, ll. 9-10) etc. These undoubtedly indicate that it has never been his presumption to formulate some binding principles for the guidance of poets and critics and to encompass in a nutshell poetic beauty in its entirety—but that he has merely shown in his own way how to grasp the charms of poetry, the full comprehension of which depends upon the individual skill and culture of critics. The most striking point of divergence between the treatment of Kuntaka on one hand and that of the adherents of the orthodox schools of Poetics on the other is this. The orthodox theorists established the essentiality of a particular poetic element (Rīti, Alāmkāra or Dhvani) making others subordinate to it and thus broadly recognised only one aspect of poetry *viz.*, either the external beauty arising out of a proper disposition of word and sense (as in the treatment of the Rīti and Alāmkāra theorists) or the charmingness of a suggested sense specially the aesthetic pleasure involved in Rasa. Kuntaka understood the importance of each of these elements as constituting a particular aspect of his all-inclusive theory of Vakrokti. From an analysis of the principal varieties of Vakrokti⁵, it will be seen that in Kuntaka's comprehensive scheme of poetry poetic beauty was recognised in its manifold aspects. The formal beauty arising out of the juxtaposition of letters and the proper disposition of word and sense, the beauty of an unexpressed element as well as the delectability arising from the proper depiction of the emotional element, called Rasa, were equally recognised in his

5. See Dr. S. K. De's introduction to THE VAKROKTI-JIVITA, pp. XXXI and XXXV and also Dr. A. Sankaran's 'Some Aspects of Literary Criticism', p. 122.

theory. In other words, Kuntaka did not ignore the broad features involved in any of the fundamental Concepts of the orthodox schools of poeties nor did he recognise each for its own sake but he harmonised all of them in his peculiar conception of poetry, making them subordinate not to one or other of those orthodox poetic elements but to the comprehensive character of his theory of Vakrokti.

It is interesting to note that Kuntaka has never explicitly stated that Vakrokti is the life (*jīvita*) of poetry : but the prominence he has given to Vakrokti throughout his treatment leaves not a shadow of doubt that he regarded this particular poetic factor as the *sine qua non* of true poetry. This will be clear if we carefully consider his definition of poetry. Kuntaka defines⁶ poetry in three different ways, namely, (1) *kaveh karma kāvyam* (=The poets' achievement...*vṛtti* under i, 2),

(2) *sālamkārasya kāryatā* (Kāvya consists in ornamentation i, 6d) and

(3) *śabdārthau sahitau vakra-kavi-vyāpārasālini* |
bandhe vyavasthitau kāryam tadvidāhlāda-
kārini || (i, 7)

Of these, the first two appear, at the first sight, to be merely general statements and the last to involve the technicality of Kuntaka's theory of poetry ; but they jointly lead us to some important conclusions : These are :—

- (1) *alamkāra* is an essential factor in poetry,
- (2) it depends upon the individual power of the poet,

6. We do not enter into the question as to whether these are definitions or mere descriptions of *Kāvya*.

(3) it helps poetry to impart an unspeakable delight to the connoisseur's mind and it is for this that

(4) it sharply distinguishes poetry from matter-of-fact speech.

Theorists of all ages and schools of poetic thought look upon *śabda* and *artha* as the two main pivots on which the theory of poetry revolves. Kuntaka is not an exception. Like his master Bhāmaha he holds that word and sense (*śabdārtha*) blended together (*sahitau*) constitute poetry (*kāvyaṁ*). The use of the expression *sahitau* ought to be noted in this connection. Kuntaka does not remark *śabdārtha kāvyaṁ* apparently on two grounds : (1) There is hardly any word that does not bring a definite sense and (2) any and every word, whatever sense it might bring, does not create poetic charm. The real excellence of a poem, therefore, depends upon the *sāhitya* or the act of blending together the sound and the sense or more broadly the use of such expressions as would be exactly suitable to the sense which the poet aims at bringing out in order to produce the necessary poetic charm. The word and the sense are equally important ; the true excellence lies in their organic presentation. In order to achieve the end of poetry there must be some amount of peculiarity in this *sāhitya*⁷ and we shall presently see that this peculiarity consists in the use of Vakrokti by which the poet serves to give delight to the connoisseur's mind (*tadvidāhlādakāri*) by imparting some liveliness to the composition (*bandha*) with the aid of his peculiar individual genius (*vakra-kavi-vyāpara*). It would appear,

7. *nanu ca vācya-sambandhasya vidyamānatvād etayor na kathañcid api sāhityavirahāḥ, satyam etat, kinī viśiṣṭam eveha sāhityam abhipretam.*

Vakroktijīvita, *vṛtti* under i, 7 (p. 10. ll. 17-19.)

therefore, that in Kuntaka's third definition of poetry the clause *vakra-kavi-vyāpārasālini tadvidāhlādakārīṇī bandhe vyavasthitau* may be generally taken to be an elucidation of *sahitau* for it is *kavivyāpāra* and *tadvidāhlāda-kāritva* which are of ultimate importance in blending together the sound and the sense. In other words, while selecting words in exact suitability to the sense intended, the poet displays his individual power with the sole object of imparting *tadvidāhlāda-kāritva*. The second definition emphasises embellishments (*alaṁkāra*) as an essential element of Kāvya. If the second and third definitions are read together, Kuntaka's theory appears to resolve itself into the position *sālāṅkārau śabdārthau kāvyaṁ*. Thus arises the question of poetry and its relation to embellishments. In i, 2-5 Kuntaka lays down that the aim of poetic embellishments is to create a transcendental delight (*lokottara-camatkārakāri-vaicitrya...* i, 2a-b)—a view on which all writers of poetics appear to agree. In the next Kārikā⁸ he says that in order to understand the true character of poetry he is trying to analyse poetry (which is *alaṁkārya*) and its embellishments (*alaṁkāra*). Proceeding on with a detailed discussion about the *sāhitya* of *śabda* and *artha* he remarks in i, 10 that both the word and the sense are *alaṁkārya* (*ubhāv etāv alaṁkāryau*) i.e. they stand in need of embellishments and what embellishes them is Vakrokti (*tayoh punar alaṁkṛtir vakroktir eva*) which he defines as *vaidagdhyā-bhaṅgī-bhañitih* or a speech (*bhañitih*) which is charming (*bhaṅgī*) by reason of the skill of the poet (*vaidagdhyā*). Then in the *vṛtti* under i, 23 Kuntaka explains Vakrokti as *alaṁkaranam* which shows that the term *alaṁkāra* as used by him in connection with poetry in general does not connote the

8. *alaṁkṛtir alaṁkāryam apoddhṛtya vivecyate |
tadupāyatā�ā, tattvām sālāṅkārasya kāvyaता || i, 6.*

poetic figures but it is of a broader connotation ; it is another name for the all-encompassing Vakrokti, the poetic figures constituting only one of the many varieties there-of, *viz.*, *vākyā-vakratū* (i, 20). Hence Vakrokti is the general name of all poetic embellishments and not merely of figures of Poetry. Now from Kuntaka's *vṛtti*⁹ on i, 6 it would be clear that he cannot imagine a position in which poetry can be seen dissociated from its *alaṁkāras*. It is never possible to compose poetry first and add its embellishments afterwards. In other words, poetry must appear along with its *alaṁkāras* ; whatever decoration the poet can impart to poetry must be done in course of blending together the sound and the sense.¹⁰ It follows, therefore, that the term *alaṁkāra* in Kuntaka's second definition of poetry in i, 6 and the peculiarity involved in the *sāhitya* in the third definition in i, 7 tend to emphasise the same thing, namely, the essentiality of Vakrokti. And the scope of Vakrokti which is a *kavivyāpāra* is as wide as that of Kāvya itself (*kaveḥ karma*). Without Vakrokti, there is no charm of poetry. Vakrokti alone makes poetry what it is. It is the very life (*jīvita*) of poetry (*kāvya*).

If the poet's genius stands at the root of Vakrokti and, for the matter of that, of *kāvya* itself, then there would be infinite varieties of *kāvya*. Kuntaka is fully

9. *tenālaṁkṛtasya kāvyatvam iti sthitih, na punah kavyasyālaṁkāra-yogah.* (p. 7, ll. 3-4).

10. It will be seen that Kuntaka's third definition of poetry is a direct and logical development from the other two. The first one lays down that poetry is a product of the poet's genius ; the second implies that *Alaṁkāra* or Vakrokti is an essential factor in *kāvya* and he has already remarked in i, 2 that the aim of poetic decoration is to give trannscendental delight (*alaukika-camaikarakāri-vaicitrya*) to the reader's mind. The third definition endows poetry exactly with these characteristics.

conscious of this fact but, doing away with all minor distinctions¹¹ he broadly enumerates only three varieties of Kāvya on the basis of the *nature* of poets *viz.*, (1) *svabhāva-sukumāra* or naturally graceful (2) *vicitra* or artistic and (3) *ubhayātmaka* or an admixture of these two. He clearly indicates that all the three classes of poetry serve equally to afford pleasure to the reader ; one is never inferior to any other in this respect, because each is a product of the poets' skill and consequently has a particular merit of its own¹². And in order to achieve success in one of these varieties of poetry the poet sets to work on a particular way of poetic speech which Kuntaka, following Daṇḍin, calls Mārga and which ought to be understood as being equivalent to Rīti of other writers. These Mārgas are called *kari-prasthāna-hetarāh*^{1, 2 & 3} or the modes of poetic practice. Three Mārgas have been classified, namely, Sukumāra, Vicitra and Madhyama or Ubhayātmaka on the basis of the above three varieties of Kāvya. It will be seen later on that this distinction between the means and the end, namely, the Mārga (*path*) and the Kāvya, is only theoretical and for all practical purposes they will be identical. In fact it may be said that the characteristics of the Kāvya itself have been attributed to the Mārga by *upacāra*.

Unlike the other poetic elements of the orthodox schools, namely, Alāmkāra, Rasa and Dhvani, the two elements Rīti and Guṇa do not constitute a particular

11. *yadyapi kavisvabhāva-bheda-nibandhanatvād ananta-*
bheda-bhinnatvam anivāryam tathāpi parisamikhyātum aśakyatvāt
sāmānyena traividhyam evopapadyate. p. 47, ll. 3-5 (*vṛtti* on
 i, 24).

12. *tasmāde śām pratyekam askhalita-sva-parispanda-mahim-*
nā tadvid-āhlāda-kāritya-parisamāptē na kasyacin nyūnatā.
Ibid. ll. 9-10.

variety of Vakrokti in Kuntaka's theory of poetry but they come in his treatment as a matter of course, for every poet takes recourse to one or other of the *modes* of poetic composition according to his own nature. Kuntaka has dealt with the Riti from the common-sense point of view; unlike Vāmana and his school he does not regard it as the soul of poetry for the Mārga or Riti, the way or the mode, is theoretically only a means to an end and not the end itself. And when the two appear to be identical we must understand that a figurative use underlies such identification. Vāmana definitely looks upon the Riti as an essential aspect of the Kāvya or the end itself and not as the way or the Mārga through which one has to arrive at that end. Dāṇḍin has never explicitly stated what theoretical position he assigns to the Riti in general but his conception of this poetic element as *girām mārgaḥ* or a particular way of poetic speech appears to be effectively appropriated in the treatments of Kuntaka and Bhoja (ii, 27).

The Dhvani theorists do not entertain the idea of Riti in poetry on the ground that it ultimately merges its identity into Rasa which they consider to be the soul of poetry. It is evident, therefore, that by the term Riti they mean, following Vāmana, a definite arrangement of syllables and not Dāṇḍin's mode of poetic speech. Kuntaka, who follows Dāṇḍin in his general conception of the Riti, naturally looks at it from a broader point of view. The theoretical position of his Riti being "the way in which aspiring poets practise", it does not merge its identity into Rasa but on the contrary, when every one who undertakes to write poetry has to take recourse to one or other of the Mārgas, it is quite possible that all the poetic elements like Rasa, Dhvani, Gunā and Alāmkāra (which the poet has often to handle) should come within the scope of his treatment of the Mārga.

Kuntaka criticises the names and classification of the Rītis as prevailing in the treatments of the Rīti theorists. He does not entertain the idea that Rītis should be named after the localities in which they are said to flourish for in that case there would be no limit to the number of the Rītis inasmuch as there are innumerable localities where different Rītis may flourish.¹³ Nor does he admit that the composition of a poem can be regarded as a provincial custom like marrying one's cousin (*mātuleya-bhagini*) for a custom often depends *solely* upon a tradition prevailing in a particular locality from time immemorial possibly due to a social convenience, whereas a poem must be a perfect product of the poet's genius, culture and practice.¹⁴ Kuntaka objects to the classification of Rītis into good, bad and middling on the ground that proper diction can be only one, namely, the best and think that if the classification has been sanctioned by uniform usage it would be wise to associate it with the names of different localities without reference to merit.¹⁵

13.*cirantanair vidarbhādi-deśa-viśeṣa-samāśrayayena vaidarbhi-prabhr̥tayo rītayas tisrah sanāmnālāḥ, tāsām cottamādhamamadhyamatva-vaicitryeṇa traividhyam.* anyais ca vaidarbha-gaudīyalahṣaṇām mārga-dvītayān īkhyātām. etaccobhayam apy ayukti-yuktam. yasminād deśa-bhedu-nibundhanatve rīti-bhedānām deśānām ānāntyād asāṁśhyatvām prasajyate.

p. 45, vṛtti on i, 24.

14. na ca viśiṣṭa-īḍi-yuktatvena kāvya-karaṇām mātuleya-bhagini-vivāhavād deśa dharmatā�a vyavasthāpayitum sākyam. deśa-dharmo hi vṛddha-vyavahāra-paramparā-mātra-śarāṇāḥ sākyānuṣṭhānatām nāsiwartate. tathā-vidhā-kāvya-karaṇām punah śaktiyāi-kārana-kalāpa-sākalyam apekṣya (?) māraṇām na sākyate yathā-kuthānicid anuṣṭhātum. Ibid.

15. na ca rītūnām ultamādhamā-madhyamatva-bhedaena traividhyam vyavasthāpayitum nāyyam.....vaidarbhi-saṃśāsa-śaundarya-sambhavān madhyamādhamayor upadeśa-varyarthyam īyātī.....tad evum nirvacana-samākhyā-mātra-karaṇātve deśa-viśeṣāśrayayasya na vayaṁ vivadāmahe.

p. 46, vṛtti on i, 24.

The true criterion for the mode of poetic composition, however, is, in Kuntaka's opinion, the nature and temperament of the poet. "Kavisvabhāva alone", as S. K. De remarks,¹⁶ "furnishes the criterion for *kaviprasthāna-hetu*". Some writers are by their very nature competent to impart to their composition a spontaneous grace without any special effort and the poetry they compose belongs to the *Sukumāra* or *naturally graceful* variety.¹⁷ This probably corresponds to the Vaidarbhi Rīti of the Rīti theorists. Kālidāsa (and possibly Aśvaghoṣa) who are masters of easy flowing verses and adepts in composing in a lucid and smooth style come under this class. There are others who have got a natural tendency to compose in a decorative style, which is amply qualified to charm the reader although the spontaneous grace of the *Sukumāra* class of poets appears to lack in their composition. This is the *Vicitra Mārga* corresponding to the Gaudī Rīti of the Rīti theorists. Bhavabhūti and Bhaṭṭa Bāṇa have been mentioned by Kuntaka to be past masters in the art of decorative style. There is still another class, the Mādhyama Mārga, where the composition is an admixture of the former two classes of poetry.

In the opinion of Kuntaka, therefore, poetry ought to be classified according to the genius (*śakti*), training (*vyutpatti*) and practice (*abhyāsa*) of different writers. Of these again *śakti* or for the matter of that, *svabhāva* is the most prominent factor for it prompts a poet to follow that particular track in which his culture and practice bring into play his inborn quality, facilitate the scope of his work and help him to achieve success.

16. Introduction to V. J. p. xxxiii.

17. *sukumāra-svabhāvasya kaves tathāvidhaiwa sahajā śaktih samudbhavati.....tayā ca tathā-vidha-saukumārya-ramanīyām vyutpattim abadhnāti. tabhyām ca sukumāra-varmanābhyāsa-tatparakriyate.* p. 46. *Vṛtti*. on i, 24.

Kuntaka next goes on to discuss in detail the characteristics of each Mārga and the Guṇas attached to it. The Sukumāra Mārga implies a natural grace and a serene charm prevailing throughout the composition (*saukumārya-parispanda-syandi yatra virūjate* i, 28c-d), which must be free from all external or artificial decorations. The charm with which it imbues the readers' mind flows directly from the inmost recess of the poet's heart (*yat kiñcanāpi vaicitryain tat sarvam pratibhodhavam* i, 28a-b) so that the reader plunges himself in an atmosphere of lucidity and transparency; he is in direct communion with all the wealth of the poets' inborn power. The style is smooth and limpid, plain but lively. The charming expressions that the poet uses are well-matched to the ideas (*nava-śabdārtha-bandhurāḥ*, i, 25b) and they emanate spontaneously without the least exertion on his part. Figurative expressions are very seldom used and even when they are present, they do not appear as external factors, they fit in aptly with the context in which they are found and make the situation depicted more vividly felt (*ayatna-rihita-svalpa-manohāri-vibhūṣaṇāḥ* i, 25c-d). To illustrate this Kuntaka cites (pp. 49-50) the verse :

*bālendu-vakrāṇy avikāśabhrāvād !
babhuḥ palāśāny atilohitāni ¶
sadyo vasantena samāgatānām !
nakha-kṣatānīva vanasthalānām ¶*

Kumārasambhava iii, 29.

from a context where the spring season is being described. Thus the epithets *bālenduvakrāṇi*, *atilohitāni* and *sadyo vasantena samāgatānām* belong to the objects of nature, namely, *palāśāni* and *vanasthalānām*, yet in this particular context the association of the human attribute *nakha-kṣata* with *vanasthalā* has not at all been out of place, on the contrary, the poetic figure

utprekṣā involved in *nakhakṣatānīva* has considerably added to the vividness of the situation. Kuntaka further emphasises in this Mārga the prominence of the natural characteristics of all objects as seen through the poets' eye and appear to hold that a successful delineation of the *svabhāva* of objects affords greater charm than extraneous ornamentation conferred by the poets' training and practice (*bhāva-svabhāva-prādhānyanyakṛtāhārya-kauśulah*.....i, 26a-b). In Kuntaka's opinion, genius, (*śakti* or *svabhāva*) being itself the ingrained quality of the poet, it is better suited to portray the *svabhāva* of objects than depicting a situation where ornamentation plays a prominent part for this latter depends not only upon the genius of the poet but also upon some amount of culture and practice. This Sukumāra Mārga is all the more charming because the poet successfully depicts and creates a situation as a result of which the reader feels a thrill of pleasure (*rasādi-paramārtha-jñā-manahsāmavāda-sundarah* i, 26c-d) but he is so lost in the atmosphere that he can never account for the transcendental delight he achieves (*avibhāvita-samsthāna-rāmanīyaku-rañjakah*. i, 27a-b). The poets' art is by its very nature as abstruse as the creation of the creator which fascinates the beholder but does not enable him to understand the skill which produces it¹⁸. (*vidhi-vaidagdhyā-niśpanna-nirmāṇatiśayopamah*. i, 27c-d). Some external elements, namely, the bee and its forest tract, have been brought in just to show the inherent grace of the Sukumāra Mārga. Just as the wild flowers grow and blossom without any human care and supply the bees with nectar, so the Sukumāra Mārga or more correctly its corresponding

18. It is worthy of mention here that critics like Mammaṭa take the poets' art as being *niyati-kyta-nijama-rahitā*. It is even better than the creation of the creator.

class of poetry is composed without any special efforts on the part of the poet whose genius works absolutely unaided by any artificial training.¹⁹ It is thus seen that the Sukumāra Mārga (i) demands an all-round natural grace due to the full play of the poets' genius, (ii) leaves alone all artificial decorations possible only to wide culture and practice, (iii) lays emphasis upon the portrayal of the *svabhāva* of objects and (iv) regards the depiction of Rasa as a very important factor so as to create situations with which the capable reader finds it easy to identify himself without much previous training and to make them as it were, a part and parcel of his own experience.

The Guṇas have been treated along with the Mārga to which they belong. A group of four Guṇas of the same name but with different characteristics has been attached to each of the Sukumāra and Vicitra Mārgas. These are Mādhurya, Prasāda, Lāvanya and Ābhijātya. Two other Guṇas namely, Aucitya and Saubhāgya, are said to be present in all compositions. The characteristics of the Guṇas are in conformity with those of the Mārgas to which they belong. In other words, the main features of all the Guṇas of a particular Mārga taken together should be, in Kuntaka's opinion, favourable to the characteristics of the Mārga itself.²⁰ Accordingly in the Sukumāra Mārga, the Guṇas have been thus characterised.

(1) MĀDHURYA²¹—a proper disposition of charming expression is the remarkable characteristic of this

19. *sukumārābhidhāḥ so 'yam yena satkavayo gatāḥ | mārgenotphulla-kusuma-kānaneva śatpadaḥ* || i, 29.

20. *mārgesu guṇānām samudāya-dharmatā* (p. 71, l. 20)

21. Kuntaka explains under i, 33 that although Mādhurya and Prasāda are, really speaking, the properties of molasses,

excellence. The expressions should preferably be free from compound words (*asamasta-manohāri-pada-vinyāsa-jivitam*. i, 30a-b) and must be arranged in a way that they may serve to give delight to the readers' ear and mind. (*śrutiramyatvena artharamanyatvena ca hrdayā-hlādakāni*. *Vṛtti* on i, 30). It should be noted that the characteristic features *śruti-ramyatra* and *artha-ramanyatva* tend to make Kuntaka's Mādhurya (Sukumāra Mārga) equivalent to Dandin's Guṇa of the same name in its two-fold aspect.

(2) PRASĀDA—This excellence resides where the meaning of the words and, for the matter of that, the intention of the speaker is quickly understood without any difficulty and where Rasa and Vakrokti are playing an important part.²² The ease of comprehension is due, Kuntaka thinks, to paucity of compound words (*padānām asamastatvam*), the use of well-known epithets (*prasiddhābhidhānatvam*), directness of association amongst the words used (*avyavahita-sambandhatvam*) and absence of difficulty in understanding the connection of words if

water or crystal yet they can be taken to be *kāvya-dharma* by *upacāra* or transference, the motive of the transference being to establish the character respectively of delighting the reader (*hlādakāritvā*) and of shining clearly (*sphuṭavabhāsitvā*). Similarly in the case of Lāvanya and Ābhijātya, the motives are fascinating the mind of the reader (*cetanacamatkāritvā*) and the characteristic of possessing a natural grace respectively.

22. *akleśa-vyañjitatātām jhagityartha-samarpanam* |

rasa-vakrokti-visayam yat prasādah sa kathyate || ii, 31.

It will appear from Kuntaka's exposition *vakroktih sakalālamkāra-sāmānyam*) that the term Vakrokti as used here is only a symbol for poetic figures and it is idle to read in it its usual all-encompassing character for when it has been already enjoined that no poetry is charming without Vakrokti, there is no point in advocating its presence in connection with a particular Guṇa.

and when compounded (*samāsa-sadbhāre'pi gamaka-samāsa-yuktatā*). It is interesting to note that almost all writers of poetics agree with regard to the one important character of *Prasāda*, namely, ease of comprehension whatever it may be due to.

(3) LĀVANYA—consists in the beauty of structure arising as a total effect out of a proper disposition of charming words and syllables²³.

(4) ĀBHIJĀTYA—is a natural grace belonging to the composition (*svabhāva-māsrṇacchāyam*. i, 33b) which regales the ear (*śruti-peśalatā-śāli*. i, 33a) and at the same time enraptures the heart (*susparśam iva cetasā*. i, 33b). This *Guṇa*, therefore, combines within it the rare character of giving the reader both mental and sensuous delight. Thus the verse,

*jyotir-lekhā-valayi galitām yasya varham bhavānī |
puttra-prityā kuvalaya-dala-prūpi karne karoti ||*

23. *varṇa-vinyāsa-vicchitti-pada-sandhānā-sampadā |
svalpayā bandha-saundaryām lāvanyam abhidhīyate ||*
i, 32.

The indispensable relationship of this particular *Guṇa* Lāvanya with word-structure (*bandha*) ought not to be lost sight of. In i, 22 Kuntaka has demanded the presence of two qualities, namely, Lāvanya and Saubhāgya in *bandha* or structure which has been defined thus :—

*vācyā-vācaka-saubhāgya-lāvanya-paripoṣakāḥ |
vyāpāraśālī vākyasya vinyāso bandha ucycate ||*

Here too, the excellence has been identified with beauty of structure (*bandha-saundarya*). An analogy of word-structure with the human body appears to underly Kuntaka's conception of this particular *Guṇa*. The charmingness belonging to every word and syllable contributes to the beauty of the composition as a whole just as the neat delicacy of every particular limb of the human frame gives rise, as a total effect, to a profound but unspeakable grace that reigns supreme over the beauty of the particular limbs.

Cited as an illustration from the Meghadūta, i, 44 regales the ear of the reader by presenting a jingling of sounds in the form of the alliteration of the several syllables *t*, *r*, *l*, *k* and *p* and at the same time the life-like picture of the Goddess wearing the bright plumes of the peacock on her ear brings a flood of delight to his mind.

The Vicitra Mārga, according to Kuntaka's opinion, is very difficult to travel on (*ati-duḥṣañcaraḥ...i*, 43a) and very few learned poets could compose the Vicitra or artistic variety of poems. This Mārga has been compared to a road strewn with the edges of swords (*khadgadhūrā-patha*, i, 43c) which is taken only by brave heroes. This suggests, as Kuntaka himself holds, that this class of composition is extremely difficult to handle and those, who venture to take recourse to it, certainly possess the necessary power arising from wide culture and practice (*tad anena mārgasya durgamatvaiṁ tatprasthitānāṁ ca viharana-praudhīḥ pratipādyate p. 58, ll. 8-9*). In this Mārga the word and its sense appear to be endowed with a certain *vakratā* even in the first expressions of a poet's genius, *i. e.* before it has had the advantage of being backed by training in his art (*pratibhā-prathamodbheda-samaye*. i, 34a). Here, the poet has such a fondness for the use of poetic figures that he is not satisfied unless he can file one Alambāra upon another like the setting of jewels at intervals in a necklace²⁴. One of the verses which Kuntaka cites as illustrating this character of the Vicitra-Mārga is :

*nāmāpyanya-taror nimilitam abhūt tat tāvad
unmilitam |
prasthāne skhalataḥ sva-vartmani vidher anyair
grhītaḥ karah ||*

24. *alambārasya kavayo yatrālamkaraṇāntaram |
asantuṣṭā nibadhnanti hārāder maṇi-bandhavat || i, 35.*

lokaś cāyam-adṛṣṭa-darśana-kṛtā dṛg-raiśasād
 uddhyato !
 yuktāṁ kāṣṭhika lūnavān yad asi tām āmrālim
 ākālikim ॥

V. J. pp. 59-60, cited also in Subhāṣitāvalī, No. 1017.

This verse brings two distinct ideas—one expressed and another unexpressed. The ultimate object of the speaker is to condemn a man who is hazarding much to gain a trivial object. This is the suggested idea which arises from the one expressed, namely, censuring the woodman for the wrong course of action he has taken in cutting down a mango tree that bears fruit out of season (which is certainly a rare and therefore coveted object). Thus the suggested sense here involves the figure Aprastuta-praśānsā where the matter in context (*prastuta*) is arrived at from one foreign to it. But the peculiarity of the poets' skill in this verse lies in the fact that even the expressed sense itself, namely, condemnation of the woodcutter, has been arrived at not directly but through another figurative expression, namely, Vyāja-stuti where there is seen apparent praise for the object that is really desired to be condemned and *vice versa*. Though in this particular instance, the intention of the speaker is clearly to censure the woodman, it does not seem so from the expressions used; on the contrary, there is a garb of admiration for the woodcutter who has been apparently depicted to be invested with the credit of conferring great benefit upon all concerned by extirpating the mango tree which was alleged to have (1) overlapped other trees (2) checked the free course of the sun's rays and (3) obstructed the sight of the horizon. Thus, the expressed Alainkāra Vyāja-stuti may be taken to have heightened the charm involved in the suggested Alainkāra Aprastuta-praśānsā. Kuntaka also remarks in connection

with the position of poetic figures in this Mārga that they shine so conspicuously by themselves (*bhrājamānair niṣṭātmāṇā*, i, 37b) that they appear to render the ideas, which they adorn, subordinate to them just as the outstanding glory of the rays of gems serve to decorate the body of ladies even casting their natural beauty into the background. In fact, it is the Alāmkāras which make up the reason why the *alāmkārya* (the word and its sense) that has been rendered subordinate to it (*svaśobhātiśayāntahstham*, i, 37c) should come to light (*prakāśyate*, i, 37d). This amounts to saying that the *alāmkārya* is so much overshadowed by its embellishments that the former seems to have no separate existence except when it appears along with the latter²⁵. The illustrations *katamah pravijyrmhbila-virahavyathah śūnya-tām nīto deśah* and *kāni ca punyabhāñji bhajantyabhi-*

25. We would do well to recollect here Kuntaka's dictum *alāmkṛtasya kāvyaṭvam iti sthitih* etc. (quoted in fn. 9). That being Kuntaka's conception of poetry—it is easy to understand that the Alāmkāra (*vākyā-vakratā*) aspect of Vakrokti is all-in-all in the artistic variety of his conception of poetry (Vicitra Mārga). Rasa and Dhvani occupy a definite place in the Vicitra Mārga no doubt, but we should not forget that they do not belong exclusively to this Mārga inasmuch as there is scope for them in the Sukumāra Mārga too. What really counts in this Mārga is, therefore, the exuberance of poetic figures before which the *svārūpa* or *svabhāva* of objects dwindles into insignificance. *zhārya-kavi-kauśala* or the product of the poets' culture functions more prominently than *sahaja-kavi-kauśala* or the product of the poets' genius. In fact, the poets' genius works behind all classes of poetry but whereas the Sukumāra (plain or artless) style emanates exclusively from the inborn resources of the poet and as such it appeals to the capable reader without any difficulty, the Vicitra or decorative style abounds in ornamentalations and naturally it presupposes a certain amount of culture both on the part of the poet and the connoisseur. This is the most important point of distinction between the Sukumāra and the Vicitra Mārgas.

khyām akṣarāṇī (p. 61 V. J.) cited from the Harsacarita (ch. i. p. 25) will show that the Alāṅkāra (Aprastutaprasāmsā) alone imparts to the sentences in question whatever charm they possess. Otherwise their plain meanings in the form of the enquiries ‘ whence do you come ? ’ and ‘ what is your name ? ’ would have been a matter-of-fact speech devoid of all poetry. A strikingness in the speech (*uktivacitryamāṭra* i. 38c) imparts an excellent charm even to an object which is stale and tasteless (*yad apy anūtanollekham* i, 38a). A free play of the poets’ genius (*pratibhollekha-mahattvena* i, 39 c-d) enables him to conceive according to his sweet will, a certain object in a different way from what it really represents. In fact, this is the only principle underlying the Vicitra Mārga, nay, poetical composition itself²⁶.

The true skill of a poet lies in his power of conception and depiction. Poetry is poetry because the poets’ skill endows even a fact of common experience with a fascinating garb so that it enraptures the reader’s heart. We have seen that Kuntaka’s Vicitra Mārga demands a considerable amount of artistic decoration (*vacitrya* or *atiśaya*) but it is also worth remembering that some amount of *atiśaya* prevails throughout his theory of poetry. Even in the Sukumāra Mārga where prominence is given to the *svabhāva* of things there is some scope of this factor for “the poet, as any true artist, sees or conceives the very same thing not in the same way as the common people²⁷”. A description of the *svabhāva* of objects charms us only because we see it through the

26. We ought to read in this connection the memorable verse of the Agnipurāṇa :

*apare kāvyasāṁsāre kavir eva prajāpatih !
yathāvai (smai ?) rocate viśvam tathedam parivartate ||*

339 10

27. S. K. De. Introduction to V. J. p. XIX, fn. 19.

poet's eye. The Vicitra Mārga has been further characterised as possessing an unexpressed sense beyond the expressive word and the expressed idea (*vācyā-vācaka-vṛttibhyāṁ vyatiriktasya vākyārthasya*, i, 40). It also depicts (*badhyate*) the nature of objects as full of emotional intentions (*svabhāvah sarasākūtaḥ*, i, 41a) stimulated by superior skill on the part of the poet. In short, all phases of striking embellishments are conspicuously present in this Mārga and some indescribable artistic excellence prevails throughout (*kenāpi kamaniyena vaicitryenopabṛmhitaḥ* i, 41c-d).

It will be clear from the above that wide scope has been preserved in this Mārga for the poets' depiction of Rasa, Dhvani and particularly Alainkāra. The first four verses, i, 34-37 discuss the important part which the figures of poetry play in this Mārga. Verses i, 40-41 determine the place of Dhvani and Rasa respectively. From what can be gleaned from the character of Dhvani and Rasa here, it appears that Kuntaka does not differ fundamentally from the Dhvani theorists in his conception of these two elements. To the process of *abhivyakti* he explicitly agrees as will be clear from his remarks :—*tad-atirikta-vṛtter anyasya vyaingya-bhūtasyā-bhivyaktih kriyate* (p. 64, 11. 7-8). And last of all Kuntaka appears to admit in i, 38-39 and i, 42 that sometimes the beauty of a poem may not be explained in terms of Rasa, Dhvani or any poetic figure but the fact remains that the poem imparts a profound delight to the reader's mind. This, Kuntaka thinks, is due to the peculiar power of the poets' skill which he calls *uktī-vaicitrya* and *vakrokti-vaicitrya*. This *vakrokti-vaicitrya*, as we have previously seen, runs throughout all poetic compositions but it is better felt when the beauty of the composition cannot be explained in terms of any of the orthodox poetic elements.

The four Gunas, which belong to the Vicitra Mārga, have been thus characterised :—

(1) MĀDHURYA—being itself free from looseness²⁸ (*tyakta-śaithilyam* i, 44c), it contributes to the charmingness of diction (*bandha-bandhuratāngatām yāti* i, 44d) and displays a certain amount of the poets' peculiar skill (*vaidagdhyā-syandi* i, 44a).

(2) PRASĀDA—It has been defined in two different verses. The first verse appears to be a curious blending of two contradictory characteristics²⁹—namely, this excellency consists of *uncompounded expressions* (perhaps to ensure a quick grasp of the sense) as well as some amount of compactness *ojah spr̄śan=uttānatayā ryavasthitah* which he attributes to the *presence of compound words* (*ojasah samāsavatī vṛttih...vṛtti* on i, 45, p. 66). The second definition implies ease of comprehensions due to the close connection between sentences just like the association between the words³⁰.

It will be seen, therefore, that there is very slight distinction between the different aspects of the Prasāda as found in the two Mārgas. The characteristics involved in both of the verses here are almost equivalent to those enumerated in the *vṛtti* under i, 31, in connection with the Sukumāra Mārga. Kuntaka himself explicitly lays down that Prasāda as found in the first verse in Vicitra Mārga is almost the same as that in the Sukumāra Mārga, a touch of Ojas or compactness of

28. This corresponds partly to Daṇḍin's Śleṣa.

29. *asamasta-pada-nyāsaḥ prasiddhah kavi-vartmani | kiñcid ojah spr̄śan prāyah prasādo 'pyatra dr̄syate ||*

i, 45.

30. *gamakānī nibadhyante vākye vākyāntarāṇy api | padānīvātra ko'pyesa prasādasyāparaḥ kramah ||*

i, 46.

structure due to the presence of compounds words being only an additional characteristic here (*pūrvasmin prasāda-lakṣane saty ojaḥsaṁsparśamātram iha vidhiyate* p. 67).

(3) LĀVANYA—is conspicuously present where the words (*padaih*) which are made up of short and long (due to their being immediately previous to some conjunct) syllables (*hrasvaiḥ saṁyogpūrvaiśca*, i, 47c), do not drop the *visargas* (*alupta-visargāntaiḥ* i, 47a) but are closely connected with one another (*protoiḥ parasparam* i, 47b).

(4) ĀBHIJĀTYA—is found where the composition is neither too soft (*nāti-komalaacchāyam*, i, 48a) nor too harsh (*nāti-kāthinyam udvahat*, i, 48b) but it is charming by reason of the profound skill of the poet (*prauḍhi-nirmitam*, i, 48d).

Kuntaka remarks that the Guṇas attached to the Vicitra Mārga are practically not much different in character from those of the Sukumāra Mārga.³¹ On the other hand, these are the selfsame Guṇas with some additional characteristics such as have naturally crept in on account of the emphasis laid upon the poets' *āhārya-kauśala*.³² But judging independently, it is difficult to see how excepting Prāsada (which may somehow be taken to have developed from the character of the same Guṇa as attributed by Kuntaka in the *vṛtti* under i, 31), the other Guṇas of the Vicitra Mārga have any likeness with the corresponding Guṇas of the Sukumāra Mārga unless it is conceded that (i) the

31. For a comparative study of the Guṇas in the two Mārgas, Haradatta Sarma's paper on 'Kuntaka's Conception of Guṇas' in I. H. Q. June, 1932, p. 265.

32. *evaṁ sukuṁāra-vihitānām eva guṇānām vicitre kaścid atiśayah sampādyata iti boddhavyam* (p. 69).

characteristics of Lāvanya as shown in i, 47 (Vicitra Mārga) illustrate the aspects *varṇa-vinyāsa-viechitti* and *pada-sandhānasampat* as referred to in i, 32 (Sukumāra Mārga), (ii) the character of Ābhijātya as found in the first two feet of i, 48 (Vicitra) illustrate the śruti-peśalatā referred to in i, 33 and (iii) the epithet *praudhi-nirmitam* in i, 48 stands in contrast with *svabhāva-masṛṇacchāyam* in i, 33 because the one demands the poets' *āhārya kauśala* and the other *sahaja*.

The Madhyama Mārga, as we have already seen, is an admixture of the other two Mārgas. Here, both the poets' natural skill and the power of his artistic ornamentation shine equally (*sahajāhārya-śobhātiśayaśalinai* i, 49c-d). All the charms that are derived from the two extreme types of poetry vie with one another in this type (*spardhayā yatra vartante mārga-dvitayasampadah...i, 51c-d*) and it is equally attractive to readers of all tastes (*nānāruci-manoharāh* i, 51b). All the Guṇas like Mādhurya and others manifest their two-fold character (as found in the extreme Mārgas) and consequently enhance the structural excellence. Those who want to maintain a high standard of poetic beauty in which a natural grace as well as the art of decoration should equally thrive, take a special delight in this mode of poetic speech like a gallant fellow who practises a neat toilet³³.

33. *atrārocakinaḥ kecicchāyā-vaicitrīya-rañjake |*
vidagdha-nepathyā-vidhau bhujāṅgā iva sāda: āḥ || i, 52.

arocakinah literally means 'the discontented'. The simile has been very suitable here. Just as a gallant fellow frequently changes his toilet, tests this and that till he thinks himself to be properly dressed, the discontented writer also cannot rest satisfied with a particular kind of composition. His very nature prompts him to follow whatever he finds convenient for him, it being understood, that he possesses the necessary power to adopt both the modes of poetic speech according to his sweet will.

Besides the group of four Gunas characterising the Sukumāra and the Vicitra Mārgas, Kuntaka enumerates two other Gunas, namely, AUCITYA and SAUBHĀGYA which, in his opinion, should be present in all compositions. They are common to the three Mārgas.

(i) AUCITYA or propriety is the striking expression in which the excellence of an object is rightly depicted³⁴. To observe propriety is an essential factor in describing any object and, as a matter of fact, without it the poets' art fails to impart charm.

In the verse :

*upagiri puruhūtasyaiṣa senāniveśas
tatām aparam i'odres tvaḍ-balāṇy īrasantu |
dhrurav iha kariṇas te durdharāḥ sannikarṣe
sura-gaja-mada-lekhā-saurabham na ksamante ||*

V. J. p. 72.

the speaker wants to express the Majesty of the king concerned and this has been done in a fitting way by the figure Vyatireka which does not really establish the superiority of the king to Indra but describes his Majestic glory. Hence, the *atiśaya* involved in the figure Vyatireka has not been taken recourse to for its own sake but merely to observe the propriety in describing the king's glory.

Aucitya has been further defined as that quality where the object of description is overshadowed, as it were, by the excellent or superior character of the speaker or the person spoken to³⁵. It consists in imparting such peculiarity to the matter of discourse as may appear

34. *āñjasena svabhāvasya mahattvāṁ yena posyate |
prakāreṇa tad aucityam uciṭākhyāna-jīvitam || i, 53.*

35. *yatra vaktuḥ pramātūr vā vācyām sobhātiśayinā |
ācchādyate svabhāvena tad apy aucityam ucyate || i, 54.*

to be in full conformativity with the character of the speaker or of the person spoken to. In the verse,

śarīra-mātrenā narendra tiṣṭhan—
nābhāsi tīrtha-pratipāditarddlīḥ ॥
āraṇyakopātta-phala-prasūtiḥ ॥
stambena nīvāra irāvaśīṣṭaḥ ॥

V. J. p. 73 cited from Raghuvaṁśa V, 15.

the speaker is the sage Kautsa and consequently the comparison of king Raghu (who has completely exhausted his wealth) with the stalk (from which the corn has been taken by the sages) is very apt in his mouth. In fact Raghu's comparison with anything else would have been out of place under the circumstances described. It is necessary to bear in mind that the Dhvani theorists judge the importance of *aucitya* in connection with Rasa alone. They frame some binding rules for the observance of *aucitya* or propriety so that the poet is not free to write anything he likes but he must carefully consider the situation that he wants depict and anything that is likely to prove detrimental to it must be rigorously abandoned. Thus arises the necessity of regulating the character of the *vaktr*, the *vācyā*, the *bhāva*, *vibhāva* and *anubhāva* etc., in conformity with the Rasa which the poet wants to depict. Any violation of this rule of propriety gives rise to a violation of Rasa (*rasa-bhaṅga*) or (*rasābhāṣa*)³⁶ and therefore it is to be discredited by all means. Even the style of composition must be in harmony with the nature of the subject. Kṣemendra was so much impressed with the necessity of the observance of propriety that he wrote a separate book, the *Aucitya-vicāra-carccā*, in which he

36. *anaucityād r̥te nānyad rasabhaṅgasya kāraṇam ।*

prasiddhaucitya-bandhas tu rasasyopaniṣat parā ॥

Quoted in the *Dhvanyāloka*, p. 145.

boldly laid down that *aucitya* is the very soul of poetry. Although Kuntaka's definition of *aucitya* is not very precise, yet he has maintained its all-important character by regarding it as an excellence present in all the varieties of *kāvya*.

(ii) SAUBHĀGYA—has been defined under i, 22 as *pratibhā-saṁrambha-phalabhūtam cetana-camatkāri-tvalakṣanam*—the quality of giving a peculiar delight to the mind as a result of the full play of the poets' power. In i, 55 the same thing is meant although in an abbreviated form³⁷. In the next verse Kuntaka, remarks that this Guṇa results from the poets' knowledge of all the resources of good composition and as such it is an essential factor in poetry.

It will appear from the above although Kuntaka treats of the Guṇas in connection with Rīti or Mārga, he does not restrict them to that element alone as has been done by the Rīti theorists. In fact, his conception of Rīti itself is much wider than that of Vāmana. Thus, he enumerates three Rītis corresponding to the *three distant varieties* of *kāvya*, classified on the basis of the poets' *sakti*, *vyutpatti* and *abhyāsa*. Vakrokti, which, in his opinion, is the very life of poetry, naturally predominates in all the varieties of *kāvya* and for the matter of that in all the Mārgas or Rītis. Vakrokti, in its turn, has been classified into six different varieties, including within its wide scope all the important poetic elements of the orthodox schools *vix* Rasa, Dhavani and Alāmkāra. It follows, therefore, that all the poetic elements (Rasa, Dhavani and Alāmkāra) cannot but attach themselves to one or other of Kuntaka's Rītis—a position apparently in conflict with that of most of the orthodox theorists.

37.yadartham pratibhā kaveḥ !
samyak saṁrabhate tasya gunah saubhāgyam ucyate ||

Kuntaka does not appear to have observed any theoretical distinction between the different elements of *kāvya* as such and considering the all-important character of his theory of Vakrokti, it is idle to expect him to have drawn such a clear-cut distinction. Thus, *āhārya-śobhā* which is the characteristic feature of the Vicitra Mārga depends mostly upon the employment of poetic figures or Alankāras. Dhvani and Rasa are elements which have unhampered scope in all the Mārgas. The Guna Prasāda as belonging to the Sukumāra Mārga has been defined in terms of Rasa and Vakrokti. The Gunas, Saubhāgya and Aucitya, are said to be present in all compositions irrespective of the fact that they contain Rasa or Dhvani. These are facts which will bring home to us the futility of looking for a clear-cut distinction between one poetic element and another in the treatment of Kuntaka. He has never ignored the orthodox elements. On the contrary, he has recognised them whenever they came in his way but at the same time he is very particular not to establish the superiority of one over the others. So long as the different poetic elements of the orthodox schools constitute a particular aspect of his theory of Vakrokti, they all stand on the same level—one is never superior to the others. In his opinion beauty is beauty ; it ought to be judged in its entirety. You may call the decorating element of the *kāvya* a Guna or an Alankāra, that is not of essential importance.

It is also worth mentioning that Kuntaka has tried to keep his Gunas generally free all touch of minor technicalities. He has attributed to them broad characteristics as far as possible and has enumerated only a few of them, leaving it for the readers to judge for themselves the various poetic excellences which the poet might display. He characterises the Gunas as *chāyāvaicitrya* (p. 71) or striking varieties of poetic beauty. He appears

to hold that by the term *guna* we should understand 'excellence' which is the usual connotation of the word. In the theory of poetry we should mean by it 'poetic excellence' which inevitably varies according to the fancy and imagination for different poets and the taste and power of appreciation of the readers. It does not brook rigid definition or hard-and-fast and stereotyped classification. The merit of a poem depends entirely on the individual power and skill of the poet concerned. Kuntaka himself has clearly remarked *na punah sākalyena sat-kavi-kausāla-prakārūnām kenacid api svarūpam abhidhātum pāryate* (p. 71).

We should note here that with all his attempts at demonstrating this fundamental fact with regard to the standards of poetics, Kuntaka's characterisation of the Guṇas and for the matter of that of the theory of poetry itself lacks precision. We have already seen that it is difficult to understand how the second set of his Guṇas belonging to the Vicitra Mārga is a direct development from the first set. And even the individual Guṇas do not always bring a definite idea of the characteristics they represent. It is sometimes difficult to distinguish a particular Guṇa from another in the same Mārga. For instance, in Sukumāra Mārga, the Guṇa Ābhijātya serves equally to regale the ear and enrapture the heart of the reader and as such it is not theoretically different from Mādhurya where the word structure possesses, amongst other characteristics, *śruti-ramyatva* and *artha-ramanīyatva*. Then again, in both the Guṇas Mādhurya and Lāvanya are involved the beauty of word-structure and the charm it affords, one would like to understand wherein the beauty of structure lies and in what different ways the two Guṇas work so as to delight the reader. The sweet and melodious verses which embody the *kārikās* and the grand literary

style of the *vṛtti* which contains an exposition of them do not always help the reader to form any definite impression except that Kuntaka combines in him the rare qualities both of a critic and of a poet. He has of course, spared no pains to form a definite and unique theory of poetry. Yet his theory has remained indefinite to his readers.

But this is not the fault of Kuntaka alone. If his theory is indefinite, the treatment of some of the writers of the orthodox schools is equally mechanical and confusing. The earlier theorists, in their attempt at precision, had made their treatment narrow and too much mechanical (as will be partly evident from the individual Guṇas of Vāmana and Daṇḍin). Kuntaka, while trying to keep himself free from such narrowness and to form a comprehensive theory of poetic beauty, has allowed himself to be drawn into grandiloquent expressions and vague generalisations. The exposition of the Dhvani theorists, in spite of their attempts to explain the deeper aspects of poetry, is sometimes so confusing that the student of the *Alamkāra-sāstra* finds himself puzzled when he is lost in the ten thousand four hundred and fifty five varieties of Dhvani and the divisions and subdivisions of *Utprekṣa*.³⁸ We must not forget that in the treatment of one who, on principle, keeps an eye on the scope of individual power, some amount of vagueness and lack of precision is bound to come in just as, on the contrary an attempt at precision inevitably shuts out the scope of broad generalisation. It is, therefore, fair to admit that each theorist has formulated his theory in the best possible way he could and we shall be easily reconciled to all minor defects of every writer if we remember a plain but indisputable fact that

38. cf Kāvyaprakāśa, *sūtra* 65, ch. IV. and Sāhityadarpana. (Kars 686-91) ch. X, respectively.

the writers of the *Alainkāra-śāstra* undertook the difficult, nay, impossible, task of formulating a definite theory about something which is by its very nature indefinable. It may be safely asserted, therefore, that the defects spoken of do not greatly minimise the importance of Kuntaka's treatment. On the other hand, due credit must be paid to him for being the only writer in the whole range of *Alamkāra* literature to have touched upon the element of individuality in poetic composition —a question altogether ignored by the orthodox theorists. But the sturdy independence, which prompted him to formulate a novel theory of Poetics without adhering to the teachings of the orthodox schools, was responsible for his failure to attract any following in the later history of the discipline.

B

BHOJA

Bhoja, author of the *Sarasvatī-kaṇṭhabharāṇa*ⁱ appears to follow a tradition quite different from the orthodox speculations although his treatment maintains in many places, unmistakable traces of the influence of most of his predecessors of the pre-dhvani schools. His work is undoubtedly a compilation like the *Alamkāra* portion of the *Agnipurāṇa* of which we shall treat later on.

i. Here we shall discuss Bhoja's treatment only so far as is found in this book. It has not been possible for us to utilise his other work, the *Śringāra-prakāśa*, a manuscript of which is lying only in the Govt. Oriental MSS. Library, Madras.

But although he has not been able to weave any theory worth the name due credit must be given to him for presenting us with the traditional information and explaining it profusely with copious illustrations chosen from the earlier texts of Sanskrit Literature.

In his definition of *kāvya* (*nirdoṣam guṇarat kāvyaṁ alāṁkārair alāṁkṛtaṁ rasānvitam.....i, 2*) he mentions the different elements of poetry somewhat uncritically. Although he mentions Rasa in his definition, he does not appear to assign to it a more important place than to Guṇa and Alāṅkāra. It is needless to mention that, like all other writers, he requires *kāvya* to be kept clear of Doṣas and in the very first chapter of his work he deals with Doṣas that are to be carefully avoided. As a matter of fact he would recommend no one to the composing of poetry who has not qualified himself by properly understanding the characteristics of the different Doṣas belonging to *pada*, *vākyā* and *vākyārtha*¹. The Doṣas are enumerated as sixteen under each of these three classes, but we are not directly concerned with them here excepting the Arītimat set of *vākyadoṣas* i, 19-20. The Arītimat, as the very name indicates, serves to make Rīti defective by the prominence given to the *viparyayas* or opposites of some standard excellence in a composition. This set of Doṣas has been divided into three classes according as they belong to the sphere of the word, the sense or both². To each of these three classes belong three individual Doṣas so that we have

1. evān padānām vākyānām vākyārthānām tā jah kavih |
doṣān heyatayā vetti sa kāvyaṁ kārtum urhati || i. 58.

2. guṇānām drśyate yatra śleṣādīnām viparyayah |
arītimad iti prāhūs tat trīdhātva pṛāekṣate ||
śādārthobhāyā-yogasya pṛādhānyāt pṛāthāmām tridhā |
bhūtvā śleṣādī-yogena punas tridhōpajāyate || i, 28-29.

altogether nine *viparyaya-dosas* corresponding to the nine out of ten standard excellences of Dāṇḍin. It is interesting to note, in this connection, that Bhoja really deals with two sets of Gunas, *viz.*, (1) one set of nine Gunas in connection with the Ritis and (2) an independent set of twenty-four Gunas. The first set of nine Gunas, however, also appears enumerated by the same names in the other set but that it forms a separate set by itself is clear from the fact that the nine Gunas mentioned under this set do not often bear the same characteristics as the nine enumerated in the other set. These nine Gunas mentioned in connection with the Ritis have not, however, been exactly defined or characterised but their nature and function have to be comprehended by implication from the Arītimat set of Dosas which are said to be the *viparyayas* of these Gunas.

From the manner of Bhoja's treatment of the Arītimat set of Dosas, it will appear that regarding the Gunas that are attached to the Ritis, Bhoja's views are almost similar to those of Dāṇḍin. The following table of Bhoja's *viparyayas* will show to what extent Bhoja has been directly influenced by Dāṇḍin in the matter :—

<i>viparyaya-dosas</i>	...	...	Corresponding Gunas deducible from them.
I. Śithila (looseness) (illustration—same as Dāṇḍin's i, 43.)			Ślesa (compactness)
II. Viṣama (un-evenness) (illustration—same as Dāṇḍin's i, 48.)			Samatā (evenness)

III.	Kathora (harshness) ³ (illustration—different from Dāṇḍin's) ⁴	Saukumāryya (soft- ness to be distinguish- ed from looseness) ⁵
IV.	Aprasanna (Farfetchedness) (illustration—same as Dāṇḍin's i, 46)	Prasāda (Lucidity)
V.	Neyārtha (inference of sense) (illustration—same as Dāṇḍin's i, 74)	Arthavyakti (explicit- ness of sense).
VI.	Grāmya (vulgarity) (illustration—same as Dāṇḍin's 1, 63)	Kānti (dignity or agreeability)
VII.	Asamasta (absence of com- pound words) (illustration—taken from Dāṇḍin's <i>mādhurya-</i> <i>viparyaya</i> i, 59)	Ojas (abundance of compound words).
VIII.	Anirvyūḍha (incompleteness) (illustration—own) ⁶	Mādhurya (sweetness)

3. *saukumāryya-viparyāsāt kāthora upajāyate* i, 32.

4. *asitaritīg adricchit svāk-kṣitām patir advidṛk
amidbhīḥ śubhradṛgdrṣṭair dviśo jeghniyiṣiṣṭa valī* ||
i, illustrative verse 43.
atrāti-kātharavād asaukumāryam supratītam eva,

The above verse has been cited from Bhāmaha i, 46, where it appears as an illustration of a non-technical Doṣa, vix., Guḍha-śabdābhidhāna. The meaning is hidden in the sense that it is arrived at in a round-about way. For instance, *asitaritīuk* means "the son (*tuk*) of one who has (i. e. leaves behind) a black (*asita* = not white) path (*r̥ti*). Bhoja, however, judges the Doṣa here from the point of view of *bandha* alone.

5. See pp. 72-3...ch. V. where the question has been discussed in connection with Dāṇḍin's *Sukumāratā*.

6. *nakhinām ca nadīnām ca śṛṅginām śastr-pāṇinām |
viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca* || i, ill. v. 48.

IX. Analamkāra (want of strikingness)

(illustration—own)⁷ Audārya (elevation)

It may be seen from the above table that the Arītimat set of Bhoja's Doṣas numbers nine instead of ten because of Doṣa corresponding to the Samādhi-guṇa of the Rīti theorists is lacking in his enumeration. Most of the *viparyaya-doṣas* of Bhoja correspond generally in form and spirit to the *viparyayas* of Dāṇḍin and he quotes very often the illustrations of particular *viparyayas* from the latter's treatment. Dāṇḍin's Grāmya-doṣa is the *viparyaya* corresponding to his *arthamādhurya*, whereas Bhoja treats it as a *viparyaya* of Kānti which could not be justified if Bhoja's Kānti were to imply, like Dāṇḍin's, absence of the unnatural. It is likely, therefore, that in Dāṇḍin's Kānti Bhoja lays emphasis upon the expression *sarva-jagat-kūntam* (=agreeable to the whole world.....Dāṇḍin, i, 85), whereas Grāmyatā implies a manner of expression in vogue the unsophisticated people, creating a sense of aversion in the cultured class alone. We have seen that Dāṇḍin did not mention any *viparyaya* corresponding to his Audārya-Guṇa since the particular Guṇa was, in his opinion, to be seen in both the Gauḍa and the Vaidarbha modes. The want of striking charm involved in Bhoja's Analamkāra has been explicitly stated (a, i, i, 42-43) to be due to the absence of any expression of some high merit or of any praiseworthy epithet as involved in Dāṇḍin's Udarata (i, 76 and i, 79). Bhoja's illustrative verse *dīrghapuccha* etc. of this Doṣa contains some insignificant epithets and in this sense it may be justified as an

7. *dīrghapucchaś catuṣpādaḥ kakudmāñ-llamba-kambalaḥ]
gorapatyām balivardas trṇam atti mukhena sah ||*

i, ill, v. 49.

appropriate illustration of the *viparyaya* of Audārya. Bhoja's idea of Daṇḍin's Mādhurya was surely ill-conceived. If Daṇḍin's Mādhurya clearly implies (i) absence of vulgarity and (ii) a special type of Anuprāsa, it is really difficult to say how the illustrative verse *nakhinām ca* etc. in connection with Bhoja's Anirvyūḍha-doṣa contains *viparyaya* corresponding to that particular Guna. Is it to be understood that the verse in question is defective because it contains *varṇānuprāsa* accepted, according to Daṇḍin, in the Gauḍa mode instead of *śrutyamuprāsa* accepted in the Vaidarbha? This is a fine logic indeed! Surely Bhoja does not specifically mention that a deviation from the Vaidarbha mode gives rise to the Aritimat set of Doṣas! From Bhoja's *rṛtti*⁸ it seems that he does not take Mādhurya in the technical sense in which Daṇḍin has understood it but generally means by it 'a sweetness of sense' which in his opinion, is lacking in the verse in question. Besides, the verse possesses, in Bhoja's opinion, a lack of uniformity due to the use of different *vibhaktis* in connection with the same word *viśvāsa*. This appears to correspond rather to the *viparyaya* of Vāmana's Samatā (p. 101 above) and not at all to that of Daṇḍin's Mādhurya. Bhoja's quotation, therefore, of Daṇḍin's definition of Mādhurya in this connection becomes altogether meaningless. It only shows that he has lost the spirit of Daṇḍin's treatment. Lastly, it is also difficult to see why absence of compound words involved in the *viparyaya* of Ojas should be a defect of poetry. Even if it be so, Bhoja's attempt to support

8. ...*nakhinām ca nadinām ceti ṣaṣṭhyantāc cakārena rīter upakrame śringinām ṣaṣṭra-pāṇinām iti cakāra-nirvāhāt striṣu rājakuleṣu ceti ṣaṣṭhī-parītyāgād amadhurārthatvācca mādhurya-viparyaya-nāmāyam śabda-pradhāno guna-viparyayo doṣaḥ.*

p. 29, under ill. v, i. 48.

his position by the particular quotation from Dandin (Bh. i, 37=D. i, 60) is curious. Why should the verse *smarah kharah khalaḥ kāntaḥ* etc. (Bh. i, ill. v. 47=D. i, 59) be discarded as an example of *Asamasta-dosā* on the ground that there are *bandha-pāruṣya* and *bandha-śaithilya* involved in it? It is likely that Bhoja himself was conscious of his weak point that absence of compounds as such does not render a poem defective and so he rejected Dandin's verse *smarah kharah* etc. in consideration of the fact that it gives rise to some other defects, namely, *bandha-śaithilya* and *bandha-pāruṣya*. But admitting the fact that these *viparyayas*, as a class of veritable *Doṣas*, do not attach themselves to any particular *Riti*, why should the *dākṣinātyas* be specially mentioned as disapproving of this kind of composition (*ato naivam...dākṣinātyāḥ prayuñjate...i, 37c-d*)?

In spite of such discrepancies there can hardly be any doubt that Bhoja was indebted to Dandin in evolving this set of *Doṣas* and in his conception of the corresponding set of *Gunas*. These *Gunas*, in Bhoja's treatment do not appear to form the inseparable characteristics of any particular *Riti* but they are common to all the *Ritis*. The *Ritis* in general would suffer from deficiency if, instead of the *Gunas*, there *viparyayas* were present in them. It is for this that these *viparyayas* constitute a set of *Doṣas* of which the name has been rightly given as *Aritimat*. We have already seen (Ch. V. pp. 60-61 fn.) that there is a marked difference between the treatments of Dandin and Bhoja regarding the application of the *viparyayas*. Bhoja accepts *vaiparitya* or opposite as the only meaning of *viparyaya* and whatever possesses a characteristic opposite to that of a *Guna* is a *Doṣa*. On this point Bhoja's indebtedness to Vāmana also cannot be doubted. Vāmana's dictum *guna-viparyayātmano dosāḥ* influenced him to a great

extent and led him to the extreme position that the *viparyayas* of the standard Gūpas do not sometimes create a separate Rīti as Dāṇḍin thinks, but form a distinct set of Dōṣas which are detrimental to all Rītis.

Bhoja's treatment of the Rītis is somewhat unique. He does not treat Rīti as a separate element of poetry but includes it under the *śabdālāṅkāras*⁹ which appear in chapter II of his work. He gives a derivative definition of the term Rīti and takes it to be synonymous with Mārga which he describes as the way or manner of composition which the people of Vidiarbha and other lands follow.¹⁰ The spirit involved in Bhoja's Rīti, therefore, partly approximates Kuntaka's Mārga which he understood to be *kaviprasthāna-hetu* oft 'mode of poetic practice' although the scope of the element differs in the treatment of the two writers—Kuntaka's Mārga being elastic in character, Bhoja's Rīti comparatively limited. He maintains a larger number of Rītis than any other writer of repute. We have seen that Dāṇḍin dealt with only two amongst many ways of speech *viz.* Vaidarbha and Gauda. To this Vāmana added a third—Pāñcāli, all the Rītis in the treatment of both being determined by the absence or presence of certain standard Gunas.

9. This perhaps indicates Bhoja's sense of consistency as compared with the writer of the Alāṅkāra portion of the Agnipurāṇa. We have seen that in his definition of poetry Bhoja mentions all the main poetic elements excepting Rīti and Dhvani both of which have been, in fact, included under the Alāṅkāras. This procedure, although open to criticism is not without its own merit, for admitting the fact that a proper definition of poetry requires a mention of all the essential elements. Bhoja's treatment later on has been quite in conformity with his definition of poetry.

10. *vaidarbhadikṛtaḥ panthāḥ kāvye mārga iti smṛtaḥ ।*
rīn gatāv iti dhātoḥ sūryutpatiyā rītir ucyate ॥ ii, 27.

Rudraṭa enumerated four Ritis adding one Lātiyā to Vāmana's enumeration but his Ritis were determined chiefly by the absence or presence in varying degrees of compound words. Bhoja's Ritis are six in number, namely, Vaidarbhi, Pāñcālī, Gaudiyā, Lātiyā, Āvantikā and Māgadhi, the last two being added to the enumeration of Rudraṭa. It is to be noted that Bhoja's Ritis are determined both by the presence or absence of certain standard excellences as in the treatment of the Riti theorists and of compound words as in Rudraṭa. This is not surprising because his work being encyclopaedic in character attempts at compiling the views of different theorists. Thus (1) the Vaidarbhi Riti is marked by a few compound words and presence of all the Guṇas.¹¹ (ii) The Pāñcālī may contain compounds of not more than five or six words. The Guṇas Madhurya and Saukumārya should predominate therein, but in any case Ojas and Kānti must not be present in it.¹² (iii) The Gaudī Riti should contain long compounds and the Guṇas, Ojas and Kānti should prominently shine in it.¹³ (iv) The Āvantikā again is an intermediate type between

11. *tatrāsamāsā niḥśeṣa-śleṣādi-guṇa-gumphitā |
vipañcī-svara-saubhāgrā vaidarbhi rītir iṣyate || ii, 29.*

The attribute *vipañcī-varasaubhāgrā* is probably to imply a harmonious unification of all the poetic excellence in this Riti.

12. *samasta-pañcaṣa-padām ojaḥ-kānti-vivarjītā |
madhurām sukuṁārām ca pāñcālīm kavayo viduh || ii, 30.*

13. *sumastātyudbhata-padām ojaḥ-kānti-guṇānvitām |
gaudīyeti vijānanti ritim rīti-vicakṣaṇāḥ || ii, 31.*

It is interesting to note that Bhoja's definitions and interpretation of the Ritis Vaidarbhi, Gaudiyā and Pāñcālī are almost similar to the characteristics of these Ritis cited by Vāmana (under 1, 2, 11-13) in support of his own definitions. The *tīkākāra* was also rightly under the impression that Bhoja maintained fully the tradition of Vāmana.

Vaidarbhi and Pāñcāli—it admits of compounds of three or four words and there is perhaps no hard and fast rule regarding the presence of Gunas.¹⁴ (v) Lātiyā is a peculiar admixture of all the Ritis. It is perhaps meant that a particular few or all the Gunas may be present in it, and may be marked by compound words of all variable length.¹⁵ (vi) Māgadhi is a defective mode of speech where uniformity is lacking throughout the composition, i.e. where the composition begins with a particular Riti but it breaks in the interval, making place for some other Riti.¹⁶

From the above sketch it seems that by the addition of the last three Ritis, namely, Lātiyā, Āvantikā and Māgadhi Bhoja has practically made no improvement upon any of his predecessors. The first three Ritis, Vaidarbhi, Pāñcāli and Gaudiyā have been distinctly characterised but the nature of the last named Ritis is not clearly understandable. The remark that a particular Riti is the admixture of all other Ritis or that it stands midway between some other Ritis is either meaningless or it unnecessarily enlarges the scope and classification of Ritis indefinitely. It appears that some political significance has been attached to Bhoja's Ritis. Bhoja was himself the Lord of Avanti and probably this was the only reason for naming a Riti after the land ruled by him.¹⁷

The distinction between Bhoja's Gunas and Alāmkāras is not at all well-marked. Although he remarks that

14. antarāle tu pāñcāli-vaidarbhyor-yā'vatiṣṭhate |
sūvantikā samastaiḥ syād dvitraitrīcaturaiḥ padaiḥ ||

ii, 32.

15. samastaritir vyāmīśrū lātiyā ritir ucyate | ii, 33a-b.

16. pūrva-riter anivāhe khaṇḍaritīs tu māgadhi || ii, 33c-d.

17. vide S. P. Bhattacharyya, The Gandī Riti in Theory and Practice (I. H. Q. June, 1927, pp. 376-394).

the Guṇas occupy a more important place in poetry than the Alāmkāras¹⁸—his treatment does not in any way support his position. From his definition of poetry it does not appear that he assigns any special importance to any particular element of poetry but that he is going to incorporate somehow all the elements in his treatment. He has, of course assigned a definite place to Rasa in his definition of poetry. With the developed scheme of Poetics of the Dhvani school before him he could not be so indifferent as to ignore entirely the prominence of Rāsa, but he does not seem to give to Rasa a theoretic and systematic position in his scheme of Poetics. He does not admit its connexion with Dhvani which he included under a particular Guṇa, *viz.*—Gāmbhirya! His nonacceptance of the importance of Dhvani, his detailed treatment of external of poetry and consequently his failure to correlate Rasa with other elements of poetry, his borrowing from early writers but failure to realise the spirit of their treatment made his work so unsystematic and uncritical that he could not create a school of opinion nor attract any following in later times¹⁹.

18. *alaṅkṛtam api śravyam na kāvyaṁ guṇavarjitam. I
guṇa-yogas taylor mukhyo guṇalāṅkara-yogayoh* || i, 59.

19. Vidyānātha and Prakāśavarṣa are the only writers who have followed Bhoja's scheme of the Guṇas. In the chapter entitled *Guṇaprakarana* of his work, Vidyānātha repeats both in spirit and expressions the definition of Bhoja's twenty-four *śabda-gunas* discussed by him to belong to the *arthā* as well (*eteṣām gunānām artha-gatavam api kecid icchanti* p. 334. 1.3). Evidently he is referring here to the treatment of Bhoja and it appears that he himself does not like to discuss the *arthagunas* separately. It deserves to be noted in this connection that Vidyānātha makes a very pertinent remark that all the Guṇas enumerated by him are not universally treated as positive excellences (*gunatvam na sarvasammtam*. p. 322. 1.9) because

Bhoja has nowhere given a general definition of Guṇas or of Alāmkāras but they have been roughly treated as embellishments of poetry generally. We are not told which element in what particular way adorns poetry so that there is nothing to prevent us from treating certain Guṇas as Alāmkāras and *vice versa*. On this point Bhoja's peculiar position will be still more evident if we just consider his treatment of the Ritis. The Riti has been treated as one of the śabdālāmkāras and the Guṇas play an important part in his conception of Riti but the term has been used also in connection with a particular Guṇa. Thus, Bhoja's position clearly resolves into the curious proposition that some particular Alāmkāra i.e. the Riti is determined by the presence of certain Guṇas, which is an impossibility if the two elements are taken to embellish poetry in two different ways. It would appear, therefore, that in spite of his direct assertion to the contrary and his quotation of the verse *yadi bharati vacaś cyutam gunebhyah* etc. following the lead of Vāmana, Bhoja really observes no theoretical distinction between Guṇas and Alāmkāras as external embellishments of poetry.

He classified the Guṇas into three classes (i, 60) namely (1) *bāhya*, (2) *ābhyanṭara* and (3) *vaiśeṣika*. The first set corresponds to the śabdaguṇa of earlier writers ; the second to *arthaguṇa* ; and those that come

some of them contain merely 'absence of fault' (*doṣa parihārakatvena guṇatvam* ibid, 1.7) and as such they are less charming than those which enhance the poetic effect on their own account (*svata eva cāruvātiśayahetavah*—ibid, 1.8). Prakāśavaiṣa appears to follow Bhoja closely throughout his work. But he accepts twenty-two Guṇas each of *śabda* (ii, 7-23) and *artha* (ii, 24-35) in place of Bhoja's twenty-four omitting Gati and Praudhi from his enumeration. The number of Bhoja's *Vaiśeṣika-guṇas* however, he has retained all right.

under the third set have not been treated by the orthodox writers as a class of technical Guṇas. They were originally Doṣas and have now ceased to be such owing to some special circumstances for which they are called specific (*vaiśeṣika*) Guṇas²⁰. In the enumeration of this third set of Guṇas one cannot doubt Bhoja's indebtedness to early writers like Bhāmaha and Daṇḍin who had already admitted the possibility of accepting certain Doṣas in poetry as valid under particular circumstances. Vāmana's teaching that Guṇas and Doṣas of poetry stand in opposite relation to each other led Bhoja further to understand, by implication, that whatever ceases to destroy the effects of poetry becomes a Guṇa. The number of the technical Guṇas treated by Bhoja is twenty-four and each of them belongs to *śabda* and *artha*. They may be given as follows :—

<i>Śabdaguṇa</i>	<i>Arthaguṇa</i>
(i) Ślesa—coalescence of words (<i>sus्तिष्ठा�-padatvā</i> i, 66a)	(i) the quality of being well connected (<i>susūtratvā</i>) in the sequence of events (<i>saṁvidhāne</i> i, 78d) ²¹
(ii) Prasāda :—use of words of which the sense is well-known (<i>prasiddhāratha-padatvam</i> i, 66c)	(ii) Clarity of sense (<i>prākātyam artha-sya</i> i, 79a)

20. *bāhyāḥ śabdaguṇāḥ teṣu cāntarāḥ tvartha-saṁśrayāḥ | vaiśeṣikāḥ tu te nūnam doṣatve'pi hi ye gunāḥ ||*

i, 61.

21. The spirit involved in this Guṇa and the illustration given of it correspond exactly to those of Vāmana's *arthaśleṣa* (see ch. VI, pp. 99-101 above).

<i>Śabdaguṇa</i>	<i>Arthaguṇa</i>
(iii) Samatā—absence of unevenness (<i>avaiśamyena bhananam</i>) in the three structures ²²	(iii) Nonrelinquishment of the sequencee of ideas(<i>avaiśamyam kramavatām</i> , i, 79c) ²³
(iv) Mādhurya— distinctness of words (<i>pr̥thakpadatā</i> i, 68a, Vāmana iii, 1, 20) arising from the absence of sandhi.	(iv) Placidity (lit.— absence of severity) even under the influence of anger etc. (<i>krodhā-dāvaptyatīvratā</i> i, 80b) ²⁴
(v) Sukumāratā—absence of harshness due to the use of mostly soft syllables. (<i>aniṣṭhurūkṣara-prāyam</i> i, 68c =Dāṇḍin i, 69)	(v) Absence of harshness <i>i.e.</i> tenderness of ideas (<i>aniṣṭhurūratva</i> i, 80c)
(vi) Arthavyakti— completeness of the sentence from the words uttered (<i>sampūrṇa-vākyatvam</i> , i, 69a) ²⁵	(vi) Faithful description of the nature of things (<i>srarūpasya sūksālkathanam</i> i, 81a-b) ²⁶

22. This reminds one of Dāṇḍin i, 47. (ch. V, pp. 65-67 above).

23. cf. Vāmana, ch. VI, pp. 101-2 above.

24. cf. Agnipurāṇa, ch. VIIc, below.

25. It corresponds partly to Dāṇḍin's Guṇa of the same name (see ch. V. pp. 73-76 above).

26. cf. Vāmana's *arthaguṇa* of the same name, ch. VI, pp. 166ff. above.

Śabdaguṇa

- (vii) Kānti—Richness of words giving rise to a dignity in the composition *ujjvalatvam bandhasya i, 69c*²⁷)
- (viii) Audāryya—liveliness in the composition (*vikaṭākṣara-bandhatvam i, 70*)²⁸
- (ix) Udāttatā—mention of worthy epithets (*ślāghyair viśeṣanair yogah i, 70c*=Dandin's Udāra in i, 79a).
- (x) Ojas—superabundance of compound words (*samāsa-bhūyastram i, 71a*=Dandin, i, 80a)
- (xi) Aurjitya—compactness of structure (*gāḍhabandhatā i, 71 b* = Vāmana's *śabdaguṇa* Ojas iii, 1, 5)

Arthaguṇa

- (vii) Conspicuous presence of Rasas *dīpta-rasatram i, 81c*=Vāmana iii, 2, 14)
- (viii) Grandeur of glory (*bhūtyutkarṣa i, 81d*)
- (ix) Nobleness of intention (*āśayasya utkarṣah i, 82a*)
- (x) Emphatic assertion of a certain statement (*svādhya-vasāyasya artheṣu viśeṣah i, 82 c-d*)
- (xi) Expression of anger gone to excess (*rūḍhāha-mkāratā i, 83a*=Dandin's Urjasvi Alāmkāra ii, 275 c)

27. This is akin to Vāmana's *śabdakānti* (*ibid*).

28. It reminds one of Vāmana iii, 1, 22 (ch. VI, p. 106 above).

Śabdaguṇa

- (xii) Preyas—an agreeable statement (*priyatarākhyānam* i, 71c=Danḍin's *Alaṁkāra* of the same name ii, 275a)
- (xiii) Suśabdatā—proper use of nouns and verbs *i.e.* grammatical correctness. (*suptiñām vyanupat-tihī*, 72a=Bhāmaha i, 14c)
- (xiv) Samādhi — Transference of the qualities of one to the other (*anyadharmañ-ñām yad anyatrā-dhiropayām* i, 72c-d =Danḍin i, 93)
- (xv) Saukṣmya—Use of words in which is involved a subtlety of sense (*antaḥsaṁ-jalparūpatvam* i, 73a)
- (xvi) Gāmbhīrya — The quality of containing all concepts of

Arthaguṇa

- (xii) Preference of a particular object (*artheśvabhūṣṭatā* i, 83b)
- (xiii) Use of auspicious expression for inauspicious idea (*dāruñeṣu adāru-nārthaparyāyahī*, 83 c-d)²⁹
- (xiv) Recourse to a pretext (*vyājāvalambanam* i, 84a) in order to justify one's position.
- (xv) Comprehension of one's inner feeling from external gestures *sūkṣmā-rthābhidarśanam* i, 84c)
- (xvi) Dependence upon the rules of Śāstra. (*śastrārtha*

29. It corresponds to one of the Guṇas in the Agnipurāṇa, *i.e.* the *ubhaya-guṇa* Prāśastya in 346/21-22 (cf. ch. VIIc below).

Śabdaguṇa

Dhvgni (*dhvani-matta* i, 73c)

(xvii) Vistara — analytic expression of idea (*vṝṣena uktih* i, 73d)³¹

(xviii) Saṅkṣepa—Synthetic expression of idea (*samāsenābhīdhānam* i, 74a)³²

Arthaguṇa

savyapekṣatram, i, 85a)³⁰

(xvii) a gradual manifestation of the intended sense (*arthavikāśah* i, 85c)

(xviii) Brevity in which an extensive topic is expressed in a single sentence (*arthasya saṁvṝtih* i, 85d)

30. This perhaps refers to a composition where the meaning is clear to the reader only when he knows the technicalities involved in the injunctions of *sāstra*. As for instance the meaning of the given verse

*maitryādi-citta-parikarmavido vidhāya
kleśa-prahṝṇamiha labdha-sabijayosūḥ |
khyatiṁ ca sattva-puruṣānyatayādhigamyā
vāñchanti tam api samādhibhṛto niroddhum ||*

i, ill : v. 114 cited from Śisupālavadha, IV, 55.

will not be intelligible unless one knows the meaning of the philosophical terms *maitrya-kleśa* etc.

31. It is akin to Vāmana's third variety of *arthaprauḍhi* (see ch. VI, p. 95 above).

32. This is partly equivalent to fourth variety (*samāsa*) of Vāmana's *arthaprauḍhi* with this difference that whereas in Vāmana's *Samāsa* several complete sentences are shortened into a single sentence by convenient grammatical forms, here great incidents which would otherwise have been described at length are expressed briefly in a single sentence or a half verse.

Śabdaguṇa

- (xix) Sammitatva — the use of exactly as many words as are required to understand the sense (*yāvadarthatapadatram* i, 74c)³³

- (xx) Bhāvika— utterance out of a deep emotion (*bhārato vākyavṛttih* i, 75a)

- (xxi) Gati—orderly sequence of ascent and descent (*ārohā-varohayoh kramah* i, 75c-d=Vāmana's *śabdaguṇa* Samādhī, iii, 1, 12)

- (xxii) Rīti — continuance or maintenance of the original manner (*upakramasya nir-vāhah*, i 76a)³⁴

Arthaguṇa

- (xix) Suitability or exact matching of word and sense (*Śabdārthan yatra tuliyau stah* i, 86a)

- (xx) A trend of speech having a particular intention involved in it. (*sābhiprāyokti-vi-nyāsah*, i, 86c)

- (xxi) Comprehension of one meaning from another (*arthād arthānatarasyāv-agamah*=i, 87a-b)

- (xxii) The sequence of actions from the very beginning (*utpattyādikriyā-kramah* i, 87d)

33. It appears to correspond to Vāmana's *arthaguṇa* Prasāda (see ch. VI, pp. 99 above).

34. It possibly contains an absence of Prakrama-bhōṅgadosa, and it appears to approximate *śabda-samatā* of Vāmana (ch. VI, pp. 101-2 above) which involves a uniformity in the beginning, in the middle and at the end.

Śabdaguṇa

- (xxiii) Ukti— a particular cleverness of speech (*viśiṣṭā bhanītih* i, 76c) on which perhaps a statement can be made to the point.
- (xxiv) Praudhi — expressions involving a depth or maturity of sense (*ukteḥ pari-pākāḥ*, i, 77a)

Arthaguṇa

- (xxiii) Bringing out the sense intended with some amount of delicacy so as to avoid any vulgarity (*yadi svār-tho bhaṅgyā bhavyo' bhidhīyate* i, 88a-b)³⁵
- (xxiv) Bringing out the intended meanings (*vivakṣitārtha-nir-vāhaḥ* i, 88c) in short clauses consisting of finely chosen words and expressions³⁶

Bhoja then proceeds to discuss the third set of his Guṇas, namely, those that are Guṇas in spite of being faults. Like the Doṣas, the *vaiśeṣika* Guṇas have been classified into three classes according as they belong to (1) the *pada*, (2) the *vākyā* and (3) the *vākyārtha*. We shall discuss here the *vaiśeṣika* Guṇas corresponding only to the *padadoṣas* just to ascertain the general character of this set of Bhoja's Guṇas. The other two

35. This seems to correspond to Vāmana's *arthaguṇa* Udāratā, defined as *agrāmyatvam* (ch. VI, p. 106 above) Bhoja's illustration too, (*tvam evam-saundaryā* etc), is the same as that of Vāmana's Guṇa just mentioned. It appears that his expression *bhvaya* in Bhoja's *arthaguṇa* Ukti brings in the idea of absence of vulgarity.

36. Rāmsinha explicitly remarks: *kaver abhimatasya bhūyaso'py arthasya sva-penaiva vākyena pratipādīnam prāudhiḥ* (com. on i, 88c, p. 74).

classes may better be studied in connection with the concept of Dosa. As these do not constitute a technical set of Guṇas, later writers call them Guṇas only secondarily and they rightly treat of them in the chapter of Dōṣas the character of which should be first ascertained in order to understand the secondary Guṇas. In ordinary circumstances harshness, superfluity, vulgarity etc. should be avoided in poetry as distinct faults but when expressions involving them are used in anger or for the sake of a particular metre or when uttered by vulgar persons respectively, they do not produce the same amount of aversion in the reader; they rather fit in with the character and temperament of those who use them. Since the propriety (*aucitya*) which is the most important thing in poetry is not disturbed, later writers called these not Dōṣas but Guṇas, although they did not mean to include them under the technical class of Guṇas. But Bhoja has gone one step further and has boldly asserted that these are Guṇas not by sufferance but in reality since under circumstances already noticed they do not destroy poetic effect but rather enhance it, and whatever enhances poetic beauty is its Guṇa. We should remember in this place that like the *śabda*—and *artha-guṇas*, the *Vaiśeṣika-Guṇas* too are twenty four in number under each set. The following table will show under what circumstances the *padadoṣas* constitute the *vaiśeṣika* class of Guṇas in Bhoja's opinion.

<i>Name of the Dōṣa</i>	<i>Its character</i>	<i>When it becomes a Guṇa</i>
I. <i>Asādhu</i>	grammatically in- correct (<i>śabda-</i> <i>śāstra-viruddham</i> i, 7 a)	in imitation (<i>anukarane</i> i, 91 c).

<i>Name of the Doṣa</i>	<i>Its character</i>	<i>When it becomes a Guṇa</i>
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II. Aprayukta that which is not in imitation (*anukarita*) admitted by poets *rāye* i, 92b)³⁷

in usage (*kavibhir*
na prayuktam i,
7c)

III. Kaṣṭa unpleasant to the ear (*śruter asu-*
khadaśi i, 8a) in abuses or harsh utterances (*durva-*
cakādiṣu i, 92d)³⁸

IV. Anarthaka a particle which is used only to complete a foot of a verse (*pāda-*
pūraṇamātrā
rtham i, 8c) i.e., redundant or superfluous. in connection with verbal figures like *yamaka* (*guṇatvam*
anumanyante
tasyāpi yamakā-
diṣu i, 93 c-d).

37. In the opinion of Mammaṭa, Aprayukta, involves a word which, though formally correct, is not admitted by poets into usage (under *sūtra* 72, p. 270). He does not consider it to be a fault if it occurs in the poetic figure Śleṣa (under *sūtra* 81, p. 419).

38. Mammaṭa calls this Doṣa *śrutikāṭu* (*sūtra* 72) as also *kaṣṭatva* (*vṛtti* on *sūtra* 81, p. 423). In his opinion this Doṣa becomes an excellence (1) when the speaker (*vakṭṛ*) or the person spoken to (*pratipādyā*) is a grammarian (*vaijñakarāṇa*) and (2) when Raudra Rasa is being depicted in the composition (*vṛtti* under *sūtra* 81, p. 423). Viśvanātha further narrows down the scope of this Doṣa by remarking that it is also a Guṇa when the speaker is overcome with anger. (*krodha-samīkṣṭe...kār* 589a) or when the subject matter is of a dignified nature (*vācyē samuddhate...*
kār 589 b).

<i>Name of the Doṣa.</i>	<i>Its character.</i>	<i>When it becomes a Guṇa.</i>
V. Anyārtha	having a sense that does not conform to the established usage (<i>rūḍhīcyutam</i> i, 9. a).	in riddles or counter-drums (<i>prahelikā-disu</i> i, 94. c).
VI Apuṣṭartha	useless expansion of epithets (<i>tucchābhidheyam</i> i, 9 c).	for the sake of metres etc. (<i>chan-do'nurodhādau</i> i, 95 c).
VII. Asamartha	A word which is not ordinarily employed in the sense in which it has been actually used (<i>asai-gatain padam</i> i, 10a or <i>avācakam</i> i, 96b).	when, for instance, it is sanctioned in erotic science (<i>kāma-śāstre 'numatavād guṇatvam, vṛtti</i> , on i. 96) ³⁹ .

39. *pratipūditam ādau* (i.e. in i, 19) *yad asamartham avācakam | tasyāpi khalu manyante guṇatvam sūkṣmādiśu* || i, 96.

Bhoja appears to hold that this Doṣa is *asamartha* (incapable of giving the sense required) because it is *avācaka* (i.e. the *śabda* does not usually express that sense). Mammāta, however, enumerates Asamartha and Avācaka as two distinct Doṣas and a difference, though subtle, is noticed in their respective nature. He defines the first as *yat tadarthaṁ pāthyate na ca tatrasya śaktih* (under *sūtra* 72, p. 271) and the second as *tatra ca nābhidhāyakam* (i.e. that particular sense cannot be conveyed by the denotative power of the word...ibid, p. 275) MM. Ganganath Jha rightly remarks that Asamartha 'though incapable of expressing the intended meaning in its entirety, does express a portion of it', Avācaka "is absolutely unable to express any portion of it at all". Translation of Kāvyaprakāśa, Allahabad, 1925.

<i>Name of the Dosa.</i>	<i>Its character.</i>	<i>When it becomes a Guṇa.</i>
VIII. Apratita	what is frequently used only in the śāstras (<i>prasiddham śāstra eva yat i. 10d</i>), and as much it is unintelligible (<i>a-pratīta</i>) to ordinary men.	in a conversation between persons who are acquainted with the technicalities of the śāstra (<i>tadvidyā-sambhāṣādau i, 97 c-d</i>) ⁴⁰ .
IX. Kliṣṭa	A word of which the desired sense is impeded by the intervention of certain words (<i>dūre yasyārtha-sainvittiḥ i, 11a</i>).	when the sense is quickly understood in spite of such intervention (<i>iha-tityartha-pratītai, 98 c</i>).
X. Gūḍhārtha	use of a word in a less known meaning (<i>aprasiddhārtham i, 11 c</i>).	when that less-known meaning is explicitly hinted at (<i>vyākhyānādiṣu i, 99 c'</i>).
XI. Neyārtha	where the meaning is arrived at not directly but through synonyms (<i>srasairke-tapraklptārtham i, 12 a</i>).	in riddles or conundrums (<i>prāheli-kādiṣu i, 100 c</i>).

40. Viśvanātha too understands this Dosa to be a Guṇa under similar circumstances (*jñātvām ced vākly-vācyayoh kār. 582. p. 490*).

<i>Name of the Dosa.</i>	<i>Its character.</i>	<i>When it becomes a Guna.</i>
XII. Sandigdha	a word which does not produce a definite meaning (<i>na yat padam niścayakṛt i, 12c</i>)	when the particulars are known from the context (<i>bhaved viśeṣāvagamo yadi prakaraṇādibhiḥ i, 101 c-d</i>).
XIII. Viruddha	conceiving a meaning contrary to what is desired (<i>viparīlaprakalpanam i, 102b</i>)	when uttered with the precise object of producing a contrary effect (<i>tathābhūtabhīdhānenā gunatvain pratipadyate i, 102 c-d</i>)
XIV. Aprayojaka	use of an epithet which is without any special significance (<i>aviśeṣavidhāyakam i, 103b</i>) with reference to the object to which it is applied.	when the epithet is used on its own account i.e. possesses a significance of its own <i>svarūpamātre vaktavye i, 103c</i>)
XV. Deśya	A word which has no etymological formation (<i>yad aryut-pattimat padam i, 14 a-b</i>)	If it is employed by a first class poet (<i>mahākavī-nibaddham i, 104c</i>)
XVI. Grāmya	It involves words that give rise to a sense of (1) aver-	When these (1) are accepted by people without

Name of the Dosa.	Its character	When it becomes a Guña.
(Grāmya conti.)	sion, (2) indecency and (3)inauspiciousness (<i>ghṛṣṇāvat, aślīla</i> and <i>amāngala</i> i, 14 c-d)	any sense of aversion (<i>samvīta</i>), (2) indecent-ideas do not shine prominently (<i>gupta</i>) and (3) they are used in a secondary sense (<i>laksita</i>) i, 105 c-d.

Bhoja divides each of *ghṛṣṇā*, *aślīla* and *amāngala* into three sub-divisions so that the *vaiśeṣika* Guṇas corresponding to the Grāmyadoṣa alone number nine. This together with the other fifteen varieties makes the number of the *vaiśeṣika* Guṇas corresponding to the *padadoṣas* twenty-four. It will be a useless task to follow in detail Bhoja's conception of the forty-eight *vaiśeṣika* Guṇas corresponding to the two sets of *rākyā*- and *rākyārtha-doṣas*. He hardly displays any appreciable amount of originality of treatment therein. Of the *vaiśeṣika* Guṇas corresponding to his *rākyadoṣas*, those in connection with Śabdavihīna (i, 111), Kramabhrāṣṭa (i, 112), Visandhi (i, 113-114), Punarukta (i, 115), Bhagnayati (i, 124) and the Upamādoṣas (i, 120) have been clearly conceived after Daṇḍin whose *kārikās* and illustration he often utilizes. Then again the *vaiśeṣika* Guṇas corresponding to Bhoja's Arītimat set of *rākyadoṣas* (i, 126-134) generally follow Daṇḍin's conception of the Gauḍa ideal. Only in two instances a *kārikā* of Bhāmaha (i.e. definition of Prasāda, Bhoja i, 129=Bhāmaha ii, 3 c-d) and an illustration of Vāmana i.e. illustration of Vāmana's Samatā-viparyaya iii, 1, 11 =that of Bhoja's Anirvyūḍhadōṣa turning to be a Guṇa

i, i11. v. 174) have been cited. Of the Guṇas corresponding to Bhoja's *rākyārthadoṣas* again, those in connection with Apārtha (i, 136), Ekārtha (i, 138) and Sandigdha (i, 139) clearly display Daṇḍin's influence upon Bhoja. These last cases we have already discussed (ch. V. pp. 81-2 fn. 51)

It will appear even to a superficial reader that Bhoja's treatment of the Guṇas is lacking a definite system. Thus, there is an apparent confusion in the classification itself of the Guṇas. Bhoja himself divides his Guṇas into three classes namely, *bāhya*, *ābhyanṭara* and *vaiśeṣika* and in his opinion they all possess the dignity of positive excellences. But, really speaking, three distinct sets of Guṇas are traceable in his treatment—one constitutes by itself a technical set and therefore possesses a positive value, while the other two presuppose a knowledge of the Doṣas to understand them and therefore they may be said to be negatively conceived. The first set consists of Bhoja's general Guṇas numbering twenty-four each of which belongs separately to the word and the sense *i.e.* is both *bāhya* and *ābhyanṭara*. The second set of Guṇas is mentioned in connection of the Rītis, but it is curious enough that the character of these Guṇas has not been determined. They are to be comprehended by implication from the Arītimat set of Doṣas. The Guṇas so deduced appear to be different from the general Guṇas of the same name most of which have been defined after Vāmana and some after Daṇḍin. The third set constitutes the *vaiśeṣika* Guṇas which are excellences, in spite of their being positive blemishes. This is a defective position of which the later writers appear to be conscious when they take these to be Guṇas only secondarily. Mere absence of a fault cannot be a positive excellence just as absence of disease is not health and a boy who is

'not bad' does not necessarily come under category of 'good' boys. Then again, the number of the Gunas of earlier writers has been unnecessarily multiplied.

The distinction between the *śabdaguna* and the *arthaguna* has been observed more in theory than in practice; otherwise how could the *śabdagunas* (1) Gāmbhīrya which includes all concepts of Dhvani and (2) Praudhi which involves a maturity of conception (both having therefore a direct reference to the sense) be treated as *śabdagunas*? To the *śabda-guṇa* Preyas and the *artha-guṇa* Aurjitya belong the same characteristics as to the figures Preyas and Urjasvin respectively of Daṇḍin both of which involve the sense. It is, therefore, difficult to see if one is a *śabda-guṇa* why the other should be an *artha-guṇa*. Besides, there are some other Gunas, namely, Saukṣmya (*śabda*), Praudhi (*artha*), Vistāra (*śabda*), Saṅkṣepa (*śabda*) and Sammitatva (*artha*) etc. in which the word and sense seem to be equally important: yet they have been treated as belonging to the one or the other. The standard of *āśrayāśrayibhāva* in determining the *śabda-guṇa* and *artha-guṇa* has been considered by the post-dhvani theorists⁴¹ to be defective in itself; and even when this standard is not rigidly followed there is no end of inconsistency. If after Bhoja a separate Guṇa has to be evolved for every subtle intention of the speaker, for each of his gestures and for every manner of speaking, the Gunas will far exceed the number twenty four and they will practically be innumerable. Bhoja is greatly influenced both by Vāmana and by Daṇḍin but very rarely has he been able to harmonise their views with his own. As for instance, Vāmana does not treat Rasa as an important element of poetry and so he has included Rasa under his *arthaguna*.

41. See Sāhityadarpana, p. 548, *vṛtti* under Kār. 644.

Kānti; Bhoja treats Rasa separately and in detail as an important element of poetry with all its accessories and his inclusion again of Rasa under Kānti, under Vāmana's influence, serves to make his inconsistency more marked. The element of Dhvani, of which he must have been fully conscious, has not been given any independent treatment but some aspects of a 'suggested sense' have been included under the *śabda-guṇa* Gāmbhirya and the *artha-gunas* Bhāvika and Gati. Sometimes he borrows the definition of a particular Guṇa from either Vāmana or Dāṇḍin and the character of the same Guṇa of the other writer gives him an opportunity of evolving a new Guṇa. Thus, his *śabda-guṇa* Ojas is the same as Dāṇḍin's Ojas (*samāsa-bhūyastva*), whereas the character of Vāmana's Ojas (*gūḍha-bandhatva*) is found in his *śabda-guṇa*, Aurjitya. His *śabda-guṇa* Audārya (*vikāṭakṣara-bandhatva*) corresponds to Vāmana's Guṇa of the same name, and Dāṇḍin's second Udāratā appears in his treatment as a separate Guṇa, Udāttatā. Then again, the different varieties of Vāmana's *artha-praudhi* have formed separate Guṇas in Bhoja. All this led to the unnecessary and illogical multiplication of the Guṇas. It is probably apprehending this that the Dhvani theorists limited the number of Guṇas down to three, characterising them on quite a novel basis. Bhoja was considered by their followers to be so uncritical that they completely ignored his treatment.

Although Bhoja's treatment is not free from the defects of an unsystematic compiler, it is, no doubt, clear and intelligible unlike the Agnipurāṇa to which work we shall presently turn. It will be seen that whatever the Purāṇa-kāra says is at best vague; it lacks directness and system making it thereby almost impossible for his reader to understand exactly his definitions and theories. Bhoja, on the other hand, is

free from this vagueness ; what he means to say he says with boldness and some amount of system so that there is no difficulty in understanding his treatment and views. He may be uncritical but he is not vague. He has spared no pains in trying to make his treatment elaborate and intelligible by means of copious illustrations which are so sadly lacking in the Purāṇa. Bhoja's treatment, considered on its own merit, is unsystematic and uncritical, but this is due not so much to his lack of boldness and ability of presentation as to his attempt at compiling traditional views without their original spirit and advocating a line of opinion which does not generally follow the treatment of any particular orthodox school.

C

The author of the Alāmkāra portion of the Agnipurāṇa is the last of the remarkable writers who have kept apart from the orthodox schools of thought. The scrappy, vague and often unsystematic and chaotic character of this section of the Purāṇa, the want of reference to any particular view thore-of in any well-known Alāmkāra work, the curious coincidence in thought and expression of the section specially of the *rīti-nirūpaya* chapter there-in with the Śrīgāraprakāśa of Bhoja as noted by V. Raghavan¹ and the very cogent argument regarding Śrīgāra as the Rasa and of the other Rasas as subsidiary thereof—a point emphasised by Bhoja in his own statement²

1. I. H. Q. Vol. X, No. 4, p. 774.

2. āmnāsiṣur daśa gunān sudhiyo vayantu |
Śrīgāram eva rasanād rasam āmanāmaḥ ||

Śrīgāraprakāśa. ch. I.

and already pointed out by S. P. Bhattacharyya³ would lead us to place the date of this section of the work later than Bhoja.

In his definition of *kāvya*—*kāvyaṁ sphuradalaṅkāraṁ gunavat doṣavarjītam*—the author mentions some of the established elements of poetry. The figures of speech must be conspicuously present in it—the poetic excellences (Guṇa) must be there but it must be free from the poetic flaws (Doṣa). The other elements, namely, Dhvani, Rasa and Riti have not been mentioned in the definition but the writer has treated of them elsewhere in his work. Rasa has been mentioned in connection with the *mahākāvya* (special variety of poetry ch. 337) as well as with the drama (ch. 339). Although Rasa has not been included in the definition, it has been later on described as the life (*jīvita*) of a *kāvya*⁴ and treated in some detail in the chapters 339-342. Riti has been once mentioned along with Vṛtti, Pravṛtti, Bhāva, Rasa and Guṇa in connection with *mahākāvya* (337/31-32) and has again been treated in fuller detail in connection with the drama (ch. 340) where Riti, Vṛtti and Pravṛtti constitute special cases of Anubhāva. We have seen that Bharata's Guṇas, Doṣas and Alankāras constitute *vācikābhinaya* or *anubhāva* which calls forth Rasa. The Purāṇa generally follows the same process in the treatment of the Ritis, the Vṛttis and the Pravṛttis : but accepted though they are as *anubhāvas*⁵ they do not all constitute *vācikābhinya*.

3. Psychological Basis of Alankāra Literature in the Sir Asutosh Mookerjee Silver Jubilee Volumes, Orientalia, Part, 2, p. 675.

4. *vāg-vaidagdhyā-pradhāne' pi rasa evātra jīvitam* (337/33).

This couplet has been quoted by Viśvanātha in support of his definition of *kāvya* (S.D. ch. i, p. 17).

5. The *anubhāva* has been generally defined as *manorāga-buddhi-vapuṣām.....ārambhāḥ...* (339/44-45) implying (i) external manifestations due to peculiar mental action (*mana ārambha* 339/46)

They are characterised as *buddhyārambha* or intellectual effort which helps the comprehension of the art of dramatic speech, (*vācoyuktih*=*vāgārambhaḥ* 339/51). The expression *vāgvidyā-sampratiṣṭhāna* (in the matter of understanding the art of speech 340/1) is a more direct evidence justifying⁶ our interpretation that the Ritis etc. help the proper understanding of *ālāpa*, *pralāpa* etc. (339/51-52) which are special cases of *vāgārambha* (339/51) or *vāgvidyā* (340/1) or the art of dramatic speech.

(ii) mode of dramatic speech (*vācoyuktih*=*vāgārambhaḥ* 339/51)
 (iii) intellectual effort giving rise to the striking mode of dramatic speech (*buddhyārambha* 339/54) and (iv) physical movements of the actor (*śarīrārambha* 341/1) which represent respectively (i) *sāttvika* (ii) *vacika* (iii) *āharyya* and (iv) *āṅgiḥā abhinayas* (342/2). It ought to be noted, in this connection, that all the *buddhyārambha* *anubhāvas* do not come under *āharyābhīnaya*. *Riti* comes under *vacībhīnaya*, *Pravṛtti* under *āharyābhīnaya*, and the *vṛttis* under different *abhinayas* according to the peculiar nature of its different varieties. The reading *buddhyārambha-pravṛttayah* in 342/2 is a defective one and it cannot lead us to any definite interpretation. V. Raghavan's exposition (*buddhyārambheṣu triṣu, yā tṛtyā, pravṛttir iti* etc. I. H. Q. Vol. X, No. 4, p. 770) is open to objection in more ways than one. How can this word be singled out from the entire compound word in order to connect it with the word *āharyah*? Why should *Pravṛtti* be in the plural number? The compound of the seventh case-ending *buddhyārambheṣu* (*nirdhāraṇa*) with this word, though permissible, stands condemned on that score.

6. The reading *bodhāya eṣa vyāpārah subuddhyārambha iṣyate* (in verse 54, ch. 339) seems to be corrupt. Maintaining the reading as it is, it is difficult to connect the word *bodhāya* with *vāgārambha* (verse 51) with which it should bear, from the context, a clear relationship. Should the reading be *eṣām bodhāya vyāpāro buddhyārambha iṣyate* so that *eṣām* may refer to the different varieties (*ālāpa* etc.) of *buddhyārambha*? This reading appears to be in conformity with what the author has said in 339/44-45 (*manovāg-buddhi-vapuṣām.....ārambhaḥ*) and in 342/2 (*stambhādīk sāttvika.....āharyo buddhyārambha-pravṛttayah.*)

But while the Purāṇakāra's Rīti, Vṛtti and Pravṛtti all ultimately go to constitute *anubhāva*, the writer, does not explicitly state whether these call forth Rasa. Of course the manner and context,⁷ in which the treatment of *vibhāvas* and *anubhāvas* has been brought in, undoubtedly show that these are factors in the realisation of Rasa. But the Purāṇakāra does not explain the process of this realisation nor does he clearly discuss the relation between the Rītis and Rasa which can be understood only indirectly from the use of the *rāgavidyā-sampratiṣṭhāne* in beginning of the chapter of Rītis.

The Rītis here have no relation with the Guṇas which have been treated afterwards as absolute entities. They constitute such poetic factors as help the proper understanding of *vṛgārambha* or mode of *dramatic* speech which must be differentiated from the mode of *poetic* speech (*girām mārga*) of Dāṇḍin. Dāṇḍin's treatment of *girām mārga* is general whereas the Purāṇakāra's treatment of Rīti comes in connection with his discussion about *abhinaya* which applies directly and explicitly to the drama. But this theoretic distinction is more apparent than real, for the fundamentals of poetry and of the drama have not been very sharply kept apart. The Rasas as well as the Rītis appear to have been equally associated with poetry and drama. And as a matter of fact all the elements, namely, Vṛtti, Pravṛtti, Bhāva, Rīti, Guṇa and Rasa have been mentioned as belonging to *mahākāvya* also⁸. Moreover,

7. In 339/35 it has been remarked that poets should deal with Rasas and Bhāvas in poetry (*havibhir yojanīyā vai bhāvāḥ kāvyādike rasāḥ*) and immediately after that the *vibhāvas* and *anubhāvas* have been defined and discussed in detail.

8. *sarva-vṛtti-pravṛttānica sarva-bhāva-prabhāvitam !*
sarva-rīti-rasair justām puṣṭām guṇa-vibhūṣaṇaiḥ ||

the treatment of Alāmkāras which have been defined as *kāryaśobhākara dharma* (342/17) commences at the middle of a chapter that begins with dramatic representation (*abhinaya*). All this tends to show that the purānakāra did not observe a theoretical distinction between the fundamentals of poetry and drama—the characteristics of both having been dealt in a more or less confused and uncritical way without any sharp line of demarcation. This lack of consistency was perhaps due to a merely eclectic and uncritical attempt to make a compilation of previous speculations, both orthodox and unorthodox.

The Purāṇa mentions four Rītis, namely, Pāñcālī, Gauḍī, Vaidarbhi and Lāṭī, the last being added to Vāmana's enumeration of three Rītis. The use of the expressions like *gauḍadeśīya* and *lāṭajā*⁹ clearly indicates that the writer, like Vāmana, held the same view that the names of Rītis were derived from the names of the countries in which they were specially favoured. We have already seen that the Rītis in the Purāṇa have not been distinguished from one another by the presence or absence of certain poetic excellences (Gunas). They have been classified according to (1) the absence or presence in varying degrees of compound words¹⁰ (2) the

9. *vāgvidyā-sampratiṣṭhāne ritih sāpi caturvidhā !
pāñcālī gauḍadeśīyā vaidarbhi lāṭajā tathā ||*

340; i.

10. Rudraṭa is the first writer to bring in compound words in connection with the Rīti. He mentions four Rītis of which Vaidarbhi does not contain compounds (*vṛter asamāsaya vaidarbhi ritir ekaiva.....Kāvyālaṅkāra*, 11, 6 c-d), while varying degrees of compound words are found in Pāñcālī—Lāṭiyā and Gauḍiyā. He says :—

*dvi-tri-padā pāñcālī, lāṭiyā pāñca vā sapta vā yāvat !
śabdāḥ samāsavanto bhavati yathāsakti gauḍiyā ||*

ii, 5.

exuberance or paucity of metaphorical expressions and (3) the variations in the degrees of softness, if present. Thus the Pāñcāli must be soft in diction (*mṛdvī*.....340, 2a) endowed with metaphorical expressions (*upacārayutū*.....340, 2a) and must contain short compounds (*hrasva-vigrahā*.....340, 2b). The Gauḍiyā, on the other hand, contains long compounds *dīrgha-vigrahā*.....340, 2d)

It is to be noted that Rudraṭa makes no mention of the technical Guṇas accepted by other writers but in connection with his description of *vākyā* (ii, 7-8), he emphasises the characteristics which a *vākyā* ought to possess. There it is implied that a sentence should contain words which

- (1) are agreeable, (*cārupādaṁ*),
- (2) are not meaningless in the particular context (*pustārtha-*).
- (3) are quite expressive of the sense required (*vācika-*).
- (4) are capable of standing a scrutiny (*kṣodakṣamam* probably suggesting the absence of what is vulgar and commonplace).
- (5) free from any touch of blemishes (*akṣuppam*).
- (6) stand in exact need of the sense (*i.e.* are neither more nor less than what are required = *anyūnādhikar-*)
- (7) maintain the proper sequence (*sukrama-*).

In the next kārikā (*i.e.* 1, 9) Rudraṭa names these characteristics as excellences of words (*padaguṇa*) and remarks that besides possessing the above excellences, the sentence should be elegant (*racayet tameva śabdām racanāyā yaḥ karoti cārulvam | satyapi sakalā-yathodita-padaguṇa-sāmye'bhidhāneśu ||*) And what does this elegance contribute to? He says that it contributes to a 'grace of structure' (*sanniveśa cārulvam*.....ii, 10) which is present in expressions like *tarupāktir asamkaṭaiwa mune* (the row of trees occupies a wide space, oh sage! instead of *taravalyurvevarṣe* (*taru+āli+uru+eva+rṣe*)). It will appear, therefore, that what Rudraṭa values most is the beauty of wordstructure, free from any touch of poetic defects. He seems to be one of those who consider absence of fault to be an excellence in itself.

and is of uncertain import (*anavasthita-sandarbha*.....340, 2c)¹¹. The Vaidarbhi must be absolutely free from compound words (*mukta-vigraha*.....340, 3d) and the composition should not be too soft (*nāti-komala-sandarbha*.....340, 3e), it should usually be devoid of metaphorical expressions and even when these are present there must not be too many of them (*upacārair na bahubhir upacārair vivarjitu*.....340, 3a-b)¹². And

ii. *anavasthita-sandarbha* literally means 'where the composition is of an unsettled nature'. It may also mean 'where a regular connection is lacking'. It is not fully clear what the expressions like *anavasthita-sandarbha* or *sphuṭa-sandarbha* really mean or what this uncertainty or clarity is due to. The uncertainty may be the effect of either playing upon words in the form of intonation pun or paranomasia or if strictly applied to drama it may be due to what we call 'dramatic irony' where the poet aims at presenting some fact beyond what is actually understood from the words used by the speaker. Here the *sandarbha* (composition or speech) is *anavasthita* (unsettled or uncertain) because it produces one effect upon the person spoken to and another on the audience. But the difficulty of explaining the expression, as referring to dramatic irony is that this latter is not limited to any particular Rīti e.g. Gauḍī (and for the matter of that to a mode of dramatic speech) as belonging to a particular country but it is a special case of dramatic technique which may occur in any drama of any country. If, on the other hand, these expressions (*anavasthita-sandarbha* and *sphuṭa-sandarbha*) are explained in connection with poetry in general the latter expression may bring in the idea of a clarity of sense such as is involved in Dāṇḍin's *Prasāda* and *Arthavyakti* *Gūṇas* and the former may stand for the reverse of that. But then should clarity of sense be present only in Lāṭī and in no other Rīti? And why should Gauḍiyā be marked by a veritable defect?

12. The reading appears to be corrupt. Our interpretation has been based upon taking the first *upacāraih* as *upacārair lakṣitā*.

lastly in Lātiyā the compound words must not shine too prominently (*nāti-risphuṭavirgrahā*.....340, 4b)—the composition should be clear and easily understandable (*sphuṭa-sandarbha*.....340, 4a) and there should not be a long series of metaphorical expressions¹³. As of the Ritis so of the Vṛttis the Purāṇakāra gives no general definition, but the characteristic feature of the Vṛtti has been described as *Kriyāsvavishamā* (=keeping in strict accordance with the action of the drama.....340, 5a)¹⁴. No sharp distinction has been drawn between the Riti and the Vṛtti. Not a word has been spoken to define, describe or explain Pravṛtti which has been mentioned as a division of *buddhyārambha* like Riti and Vṛtti in 339, 54. This makes it highly probable that the present chapter of the work has not come down to us in complete form as noted by V. Raghavan (*loc. cit.*).

Judging the Purāṇa's Ritis as they are it would appear that they are not themselves the intellectual efforts (*buddhyārambha*) of the actor but their inclusion under

13. The reading *parityaktibhi bhūyo'pi rupacārair udāhṛta* as found in the printed text is undoubtedly obscure. We would accept V. Raghavan's emendation *parityaktibhūyobhir upacārair udāhṛta*. (I. H. Q. Vol. IX, No. 4, p. 774) which gives a definite sense. We have explained the Ritis as they appear from the text of the Agnipurāṇa studied independently. If they are read in the light of the Ritis in Bhoja's Śringāraprakāśa as quoted by V. Raghavan (*loc. cit.*) it appears that the first foot of 340/3 (*upacārair na bhūbhīḥ*) should be taken with Gauḍiyā. So that it may be equivalent to the expression *nātyupacāra-vṛttimat* one of the characteristics of Bhoja's Gauḍiyā. The last three feet of 340/3 would then give us the character of the Purāṇakāra's Vaidarbhi and the expression *upacārair vivarjītā* (A.P.) would correspond to *anupacāra-vṛttimat* (S.P. as quoted by Mr. Raghavan.....*loc. cit.*)

14. We shall see hereafter that the Riti depends for its effect on words and the Vṛtti on action.

the *buddhyārambha* variety of *anubhāva* may be justified in the sense that they are the external manifestations of the intellectual skill of the writer. One who is versed in these may understand the art of the dramatic speech since the function of the Rītis has been explicitly mentioned as helping understanding of that art (*vāg-vidyā-sampratiṣṭhāna*.....340, 1a). Now, although the Rītis here stand somewhat like means to an end yet it is probably implied that dramatic speech itself is restricted to some or all of these Rītis : in other words the different varieties of dramatic speech (*vāgārambha*) like *ālūpa pralūpa* etc. (339, 51-53) find their expressions in short or long compounds, soft or hard syllables and metaphorical expressions which all form the basis of the Rītis. If one, with a knowledge of the Rītis which consist of nothing but the absence or presence of compound words and metaphorical expressions, is entitled to the proper understanding of dramatic speech the only conclusion possible is that the Rītis form a part and parcel of the different varieties of dramatic speech even if they are not identical with them. In brief, the Rītis as treated in the Agnipurāṇa may be taken to mean the particular mode of diction in which the dramatic characters speak. But the Purāṇakāra's treatment of the Rītis along with Vṛttis and Pravṛttis in connection with the drama stands unique in the history of Sanskrit poetics and dramaturgy and in spite of explaining them in connection with drama they can unhesitatingly be regarded as having a wider application to poetry in general.

As for the classification of the Vṛttis, he follows partly the principle in Bharata's Nāṭyaśāstra (ch. XX. K. M. Text) with this difference that the Vṛttis here have not been assigned to any particular Rasa. We have seen that Bharata and following him other writers of dramaturgy assign the Kaiśiki Vṛtti to Śringāra, Hāsyā and Karūpa.

The Purāṇakāra's description of Vṛtti as *kriyāsvariṣamā* (340-5a or *kriyāsu niyamah*=that guides the action of the drama) appears to imply that they depend for their effect upon the action of the drama and not upon the words or style thereof, and it is here that the Vṛttis are distinguished from the Rītis.

Coming to the Guṇas the Purāṇakāra remarks¹⁵ at the very outset that poetry, without Guṇas cannot be charming even if it is endowed with Alāmkāras which would lead the reader for a moment to believe as if he assigns a more important place to the Guṇas than to the Alāmkāras like his predecessors of the Rīti school. But his definition of Guṇa as 'that which imparts a great charm to poetry (*yah kāvye mahatīn chāyām anugṛhṇāti* ...346, 3a) is not fundamentally different from that of Alāmkāra as 'attributes that beautify poetry (*kāvyaśobhākarū dharmāḥ*...342, 17). The latter definition is borrowed *verbatim* from Daṇḍin but taking the two definitions together it is not clear whether the Guṇas constitute a more important element than the Alāmkāras in the treatment of the Purāṇakāra. As regards this distinction between the Guṇa and the Alāmkāra the Purāṇakāra does not seem to have availed himself of the more clear-cut treatment of Vāmana and Daṇḍin. As a matter of fact the fundamental distinction between Guṇas and Alāmkāras is not at all apparent in his treatment, and he has incorporated in some of his Alāmkāras such characteristics as have been associated with Guṇas by other writers.¹⁶

15. *alāmkṛtam api prityai na kāvyaṁ nirguṇam bhavet |
vapusyalalite strīṇāṁ hāro bhūrāyate pāram ||*
(346, 1).

16. He borrows the definition of Daṇḍin's Samādhi Guṇa word for word but treats it in connection with Lakṣaṇā which comes in the process of dealing with *abhyāyakti* as one of the six

The relation between Guṇas and Doṣas in the Purāṇa appears to be the same as in the treatment of other writers. The Doṣa has been described as *udvega-janako doṣah sabhyānām* (347, 1) i.e. Doṣa creates a sense of aversion in the readers—which is evidently the result of its destroying the poetic effect which the Guṇa serves to heighten. Thus, the Purāṇakāra's position is not at all different from that of Vāmana in whose opinion the Doṣas bear characteristics opposite to those of the Guṇas and *vice versa*. If so, it may be argued that there is 'no necessity for mentioning the Guṇas separately' meaning thereby that the Guṇas should be understood by implication from the Doṣas. To this the Purāṇakāra replies that Guṇas like Śleṣa and Doṣas like Gūḍhārtha have been clearly distinguished.¹⁷ By this he perhaps suggests that it is not to be understood that Śleṣa and such other Guṇas are always the exact opposite of Doṣas like Gūḍhārtha etc. but that the Guṇas as a class ought to be distinguished from the Doṣas as such in this that the effect of the one upon poetry and consequently upon the reader will be quite opposite to that of the other. The simple fact deducible therefrom will be that the Guṇas adorn poetry and please the reader, while the Doṣas mar the poetic effect and produce a sense of aversion in his mind.

śabdarthālāmīkāras (345, 2) Dāṇḍin's Samādhī Guṇa, as we have previously seen, 'is a mode of poetic transference resting finally on Lakṣaṇā'. But Lakṣaṇā itself is treated by the Post-dhvani writers like Mammaṭa neither under the Guṇas nor under the Alāmīkāras but separately as a mode of comprehension of the meanings of words and expressions.

17. *na ca vācyam guṇe doṣabhāva eva bhaviṣyati |
guṇāḥ śleṣādayo doṣā gūḍhārthādyāḥ prthak-kṛtaḥ ||*
(346, 2c-d)

The reading in the printed text is evidently corrupt.

The Purāṇa-kāra's classification of the Guṇas is somewhat remarkable. We have seen that neither Bharata nor Daṇḍin gave us any classification of the Guṇas. It was Vāmana who for the first time classified each of the Guṇas under two heads according as it belonged to the word or to the sense, thus doubling the number of the traditional Guṇas. But the Purāṇa-kāra deviates from that traditional number and sometimes from nomenclature, and in addition to Vāmana's classification he evolves a third set of Guṇas belonging to the word as well as to the sense. We have seen (p. 159) that Bhoja and Prakāśavarṣa also enumerate three sets of Guṇas but their classification differs from the Purāṇa-kāra's in this that the third set which they enumerate is not restricted to those Guṇas that belong both to the word and to the sense but it deals with Doṣas which have ceased to be such on account of their not marring the poetic effect. It is remarkable that the Purāṇa-kāra also speaks of Doṣas ceasing to be such under special circumstances¹⁸ but unlike what we find in the treatment of Bhoja and Prakāśavarṣa this particular type of his Doṣas does not constitute a technical set of Guṇas. The Purāṇakāra classifies the Guṇas first under two heads: Sāmānya and Vaiśeṣika (346, 3c-d). The Sāmānya has further been classified (346, 4c-d)

18. The following shows some of the instances where Doṣas do not disturb the poetic effect in the opinion of the Purāṇa-kāra, (1) *Gūḍhārthatva* or hidden meaning does not produce aversion (*na duḥkhākaroti*...347, 25a-b) in a difficult composition (*duṣkare* 347, 25b) which possibly refers to puzzles and conundrums, (2) *Grāmyatā* or inelegance is not a fault (*na grāmyatodvegakarī* 347, 25c) when it occurs in the speech of a vulgar or illiterate person or its use is sanctioned in the śāstra (*prasiddher loka-śāstrayoh* 347, 25d). (3) Difference in number, gender and case-endings (*vibhakti-saṅkhyā-liṅgānām bhinnatvam* 347, 29a-d) between the *upamāna* and the *upameya* (*upamāno-pameyayoh* 347, 29d) is sanctioned where such difference does not disturb the wise mind (*yatrodvego na dhīmatām* 347 / 29.b.).

into (1) the *śabda-guṇa* (2) the *artha-guṇa* and (3) the *ubhaya-guṇa*. The *śabda-guṇas* have been enumerated as seven. Sati and Yaugikī appear like two technical Guṇas but Mr. Raghavan (*loc. cit.*) has already shown that the reading here is corrupt. These are not found in the list of definitions where Ojas (346, 10a-b) replaces them. Thus the total number of *śabda-guṇas* is really six.

I. Śleṣa—It is defined to be a particular arrangement of words which produces a coalescence or cohesiveness in the structure (*suśliṣṭa-sannivṛेशत्राम् śabdānām...* 346, 6c-d). Although it has not been made clear what this cohesiveness is due to, yet it may be generally assumed that this Guṇa of the Purāṇa incorporates in it characteristics of Vāmana's *śabda-guṇa* Ojas which appears to correspond partly to Daṇḍin's Śleṣa.

II. Lālitya—It is said to exist where the letters are already combined in the words by grammatical *guṇa*, *ādeśa* etc. and there is hardly any necessity of further euphonic combinations¹⁹.

19. *guṇādeśādinā pūrvam् pada-sambaddham akṣaram |*
yatra sandhiyate naiva tallālityam udāhṛtam ||

(346,7).

It is not known what the author really means. If the changes due to grammatical *guṇa*, *ādeśa* etc. be accepted, it is difficult to see why rules of euphonic combination, if applicable, should be debarred from being used. Does this Guṇa bear any idea of the negation of Kaṣṭatva-dosā which consists in inconvenience of pronunciation (*asukhoccāryamāṇavam*, 347, 10) due, for instance, to bad *sandhi*? In that case Lālitya would exist in compositions where *sandhi* is permissible only where it is absolutely necessary, (e.g. where the syllables combine into a single word or where the combination takes place between the root and its prefix etc.), or where it, being optional, does not give rise to the Kaṣṭatva-dosā. It would appear, therefore, that in Uttara-rāmacarita VI, 19 *viro rasah kimayam aityuta darpa eva*, the *sandhi* in *aiti* (*ā+eti*) is absolutely necessary but the word-structure is such as to create a difficulty in utterance if *aiti* is further combined with *uita*.

III. The printed text appears to be corrupt in this place. The definition of Gāmbhīrya should probably be

viśiṣṭa-lakṣaṇollekha-lekhyanuttāna-śabdagam ।

gāmbhīryam kathayantyāryās tad evānye suśabdatām ॥

Here *lakṣaṇa* evidently refers to the entities *sup* and *tin*—the two well-marked divisions of *pada*. *viśiṣṭollekha* means *vṛyutpatti*. *lekhī* means *camatkārakāri*. *uttāna* is open or, spreading out over the surface.

The definition would then mean that Gāmbhīrya is that Guṇa which is beautiful on account of the particular mention of *sup* and *tin* and which does not lie on the surface of the expression (*anuttāna-śabdagam*) or the direct meaning of words. Thus, Gāmbhīrya of the Agnipurāṇa appears to correspond partly to the *śabda-guṇa* Gāmbhīrya of Bhoja (VII. B. p. 163). The expression *viśiṣṭa-lakṣaṇollekha* would remind us of another Guṇa Suśabdatā of Bhoja (p. 163) which the Agnipurāṇa thinks to be covered by the expression *tad evānye suśabdatām*. It is quite possible that the Purāṇakāra includes two different Guṇas (Gāmbhīrya and Suśabdatā) of Bhoja in his Gāmbhīrya and tries to do away with the twenty-four Guṇas found in Bhoja's Sarasvatī-kaṇṭhabharāṇa.

IV. Sukamāratā—It consists in words composed mostly of unharsh syllables (*aniṣṭhurākṣara-prāya-śabdatā*.....346, 9a-b). It ought to be noted that this definition bears proof of the Purāṇa-kāra's close borrowing from Dandīn and therefore it may be explained in the light of the latter's Guṇa of the same name. (ch. V. p. 72).

V. Audārya—It consists of clearness of expressions (*uttānpadatā*.....346, 9c) and of praise-worthy epithets (*yutam ślāghyair viśeṣayaiḥ*.....346, 9d). This appears to include Bhoja's Prasāda p. (160) and Udattatā. (p. 162):

VI. Ojas—It consists in the super-abundance of compound words and it forms the life-breath of metrical

and other composition. As in some of the previous instances, the definition of this *Guṇā* is not the *Purāṇa-kāra*'s own but derived from Dandin²⁰.

The *artha-guṇas* are enumerated as six in number and they have been thus characterised :—

I. *Mādhurya*—It consists in maintaining tranquil forbearance and calmness of appearance under the influence of anger and malice²¹.

II. *Samvidhāna*—It exists where there is effort (*parikarāḥ*...346, 13c) to gain a wished-for object (*apeksita-siddhaye*...346, 13d).

III. *Komalatā*—It is characterised as a special arrangement of words (*sannivesa-viśiṣṭatā*...346, 14b) which is free from harshness and inelegance (*kāthinyādi-nirmukta*...346, 14a) and which does not at the same time give rise to laxity (*tiraskṛtyaiva mrduṭāṁ bhāti*...346, 14c-d). It is difficult to see what this definition exactly means. As it is, it appears to stand midway between the two extreme structures of composition—harsh and loose.

IV. *Udarata*—It exists where the exact inner significance (*uśayasyātisauṣṭharam*...346, 15) is very easily comprehended (literally : falls to one's comprehension at

20. *Ojaḥ samāsa-bhūyastvam etat padyādi-jīvitam.....346, 10a-b*). For *padyādi* an alternative reading *gadyādi* has been suggested in the foot-note.

21. The construction of the verse (*krodherṣyākāragāmbhi-ryām mādhuryām dhairyagāhitā*...346, 13a-b) is peculiar. The seventh case-ending appears to have been dropped in *krodherṣyā*. Bhoja, in his definition of *artha-mādhurya*, appears to make the construction clear (*krodhādāvap्य ाव्रताम्*....i, 8ob.). MM. Panchanan Tarkaratna's reading : *krodherṣyā-kāra-gāmbhīryām mādhuryām dhairyā-gāhitā*...(346, 13. ed. Vangavasi Press, Calcutta) is also not justifiable.

even a superficial attempt *-lakṣyate sthūla-lakṣatra -pravṛtteḥ*...346, 15a-b).²²

V. Praudhi—It is said to consist in mature logical reasonings *praudhā yuktaḥ hetu garbhīṇyaḥ*...346, 16c-d) that help the completion *nirvāhasyopapādikāḥ*...346, 16b) of the subject of discourse.²³

VI. Sāmayikatā—consists in the apprehension of that particular sense where the convention is applied either by itself i. e. independently or otherwise (as for instance on the basis of something like a derivative meaning.)²⁴

The Ubhaya-guṇa again has been classified under six different heads as follows :—

I. Prasāda—It consists in the use of words of which the meanings are too well-known *suprasiddhārtha padatā*...346, 19c).

22. MM. Panchanan Tarkaratna (op. cit.) rightly reads
°*lakṣyatva*.

23. The reading *abhipretāṁ prati hatam*.....(346, 16a) is corrupt. MM. Panchanan Tarkaratna (op. cit.) reads *abhipretāṁ prati yataḥ*...which appears to be correct.

24. The reading in the printed text is very corrupt. Should we accept the reading *rāddhāntaḥ* (as suggested in the foot note) for *bāhāntaḥ*? *sāmayogataḥ* should probably be *sāmāyo yataḥ*. The text would then stand thus :—

*svatantrasvānyatantrasya rāddhāntaḥ (?) sāmāyo yataḥ
latra vyutpattir arīhasya yā sāmāyikateti sā* II 346 | 17.

As hinted by Mr. Raghavan (*loc cit*) this Guṇa may be illustrated by verses like

(1) *virahinī-gaṇa-carvāṇa-sādhanam vidhur ato dvijarāja
iti smṛtaḥ* (Naiṣadha, IV 72 c-d).

(2) *sa kṣatriyas trāṇasahaḥ satāṁ yas
tat kārmukāṁ karmasu yasya śaktih* || kirāta, III 48, a-b.

II. Saubhāgya—It implies, like Dāṇḍin's Udāratā, an elevation consisting of the expression of some high merit.²⁵ It is evident that in his attempt to follow Dāṇḍin's definition our author has lost all sense of consistency and the mention of *udāratā* in this connection raises a doubt whether this Guṇa is to be named Saubhāgya or we are to understand that the Guṇa Udāratā has a three fold characteristic according as it belongs to the *śabda*, to the *artha* or to both.

III. Yathāsaṅkhya—implies subsequent mention of things in the order of things previously mentioned i. e. respective statement, first for first, second for second and so on. This corresponds to the Yathāsaṅkhya alamīkāra of later writers²⁶

IV. Prāśastya—It consists in describing in appropriate time even horrible objects in unharsh i. e. agreeable words and expressions.²⁷ It may partially approximate to Vāmana's *arthaguṇa* Saukumārya, where inauspicious statements like *mṛtam* etc. are avoided by the use of some agreeable expressions like *yaśahśeṣam gatam* etc. This corresponds to the *arthaguṇa* Suśabdatā of Bhoja (vii B. P.).

25. *utkarṣavān guṇah kaścid yusminnukte pratīyate |
tat saubhāgyam udāratvam pravadanti maniṣinah ||*

346, 20.

26. The printed text gives the definition as *yathāsaṅkhym anuddeśah sāmānyam atidiṣyate* 346, 21a-b. *anuddeśah* is apparently corrupted for *anūddesah*. *sāmānyam atidiṣyate* is also not a happy reading.

27. *śamaye varṇanīyasya dāruṇasyāpi vastunah |*

346, 21c-d

adārunena śabdena prāśastyam upavarṇanam ||

346, 22a-b)

V. Pāka—maturity which implies the highest stage of perfection of a poetic composition.²⁸ It has got four varieties of which two only, viz., *mṛdvikā-pāka* and *nārikelapāka* have been mentioned or defined. The *mṛdvikāpāka* is said to exist where a particular composition is sweet—both at the beginning and at the end (*ādāv-ante ca saurasyam*, 346, 23c).

VI. Rāga—It is a particular quality used with a view to attain (the beauty of) poetry.²⁹

From the above it will be evident that the author's treatment of the Guṇas as of all other poetic elements is vague, unsystematic, eclectic and uncritical. It is really a matter of surprise that in spite of having before him such developed schemes of Guṇa and Rīti as enunciated

28. *uccaiḥ pariṇatih kā'pi pāka ityabhidhīyate.*

346, 22c-d

The naturally vague and unsystematic treatment of the author makes difficult to grasp what this maturity is due to. He includes Pāka under the Guṇas but Rājaśekhara, who has given a very interesting history of the earlier views on Pāka, means by it *sauśabdya* (*Kāvyamīmāṁsā* p. 20, 1.6) or general excellence of language; and in one of the views that he cites the scope of Pāka is given as very wide, inasmuch as it forms the basis on which the different poetic elements like Guṇa, Alāṁkāra and Rīti as well as the process of the exact choice of words according to their sense (*guṇālāṅkāra-rityukti-sabdārtha-grathana-kramah*—ibid, 1.17) stand. For a connected history of Pāka the reader is referred to *Sanskrit Poetics* (Vol. II, p. 300) where its author has given a comprehensive treatment of this poetic factor.

29. *kāvyeccchāyā viśeṣo yah sa rāga iti gīyate* 346, 24a-b.

This definition is extremely vague. This is the characteristic of all the different embellishing elements of poetry. Broad characteristics are attributed to the general terms like Guṇas and Alāṁkāras and the individual Guṇa ought to show in what particular way it helps to accomplish poetical objects.

by the adherents of the Rīti school, he did not avail himself properly of their system nor did he attempt to improve upon them. Should we understand with some scholars that the Agnipurāṇa was the first treatise to supply crude materials to the writers of the different schools of Alaiṅkāra Śāstra, each of whom might have developed his own system in his own way? But his lavish borrowings, either in letter or in spirit in a regularly unsystematic way from all the earlier works of poetries and dramaturgy, exclude that possibility. A work, which is claimed as the source of an important branch of knowledge, should possess an individual tone and a system of its own, however crude and undeveloped its treatment and ideas might be, and it is impossible to believe that such a store-house of heterogeneous and conflicting views could have formed the starting point of a technical Śāstra.

The classification of the Guṇas again in this work is somewhat vague. For instance, it has not clearly explained the distinction between the Sāmānya and Vaiśeṣika³⁰ sets of Gunas. The definitions that have been given clear nothing but leave the reader to judge for himself the character of these two sets of Gunas. The Sāmānya Guṇa has been defined as *Sarvasādharanubhūtah* (=that which belongs to all, 346, 4a) implying perhaps that the different varieties of Sāmānya Guṇa e.g., *śabdagata*, *arthagata* and *ubhayagata*, which are being

30. The terms *sāmānya* and *viveṣa* he uses also in connection with the drama (338, 4-5). The *sāmānya* embraces all the general characteristics of a drama, viz. Rasa with all its accessories, *abhinaya*, *aṅka*, etc. which scatter all over the drama (*sāmānyam sarvavivayam.....sarvatraivopasarpāṇat* 338, 5-6) while *viveṣa* appears to be applied in connection with the *nāndi*—the *arthaprakṛtis* (like *bija*—*vindu* etc.) which occupy any specific part of the drama.

characterised here may be practised by all classes of writers. But with regard to the Vaiśeṣika Guṇa the author has got nothing to say except giving a general definition which runs as *Vaiśeṣikah pariññeyo yaḥ svalakṣaṇa-gocaraḥ* (346, 25c-d). It probably means that these excellences are based upon the particular (*viśeṣā*) characteristic of an individual author and must be defined in terms of his own peculiar ideas (*sva-lakṣaṇa-gocaraḥ*) for what lies in the power of a particular individual cannot be brought under the scope of hard and fast rules.

Amongst the Guṇas enumerated and defined by the Purānakāra we have seen that some follow closely the treatment of Dandin or Vāmana or Bhoja and as such they have to be interpreted in the light of their treatment while the rest of the Guṇas must either have been borrowed from sources unknown to us or characterised by the author himself. Even if the latter be taken to be his original contributions, the isolated borrowings, in which he has evidently lost the spirit of the earlier sources, make his position still worse. If he has borrowed, he has done it uncritically ; if he has at all made original contributions he has proved a failure. Most of the definitions are unintelligible ; they leave the reader to guess what they mean. Even illustrations have not been given so as to help the reader in understanding their characteristics. The character of the *arthagunas* have not been distinctly kept apart from those of the *śabda-gunas* or *ubhayagunas*. Thus, the question of arrangement (of words or letters) have crept even in the treatment of *arthagunas*. Two of his *śabdagunas* namely Satī and Yaugiki are given only in name, they have been neither defined nor characterised. Ojas has stealthily crept in the course of the definitions of the *śabdagunas* although it is not mentioned in the general list of enumeration of

the Gunas. Nothing more need be added to prove that if the author is systematic in anything it is in inconsistency. To explain this inconsistency we have only to admit that 'the Alainkāra-section in the Agnipurāṇa is chiefly a compilation by a writer who was himself no theorist but who...wanted to collect together and present a workable epitome...conforming in essentials to the teachings of no particular arthodox school' for no truer statement appears to have been ever made in connexion with this work.

Chapter VIII.

TREATMENT OF RĪTI AND GUNA BY THE DHVANI AND POST-DHVANI THEORISTS.

It has been seen in the previous chapters that the Concepts of Rīti and Guṇa received a different treatment at the hands of different writers of different periods in the early history of Sanskrit Poetics. Some of these writers dealt with only one of these Concepts while others knew and treated of both, either correlating one with the other or assigning to each of them an independent place in their system. Thus, Bharata dealt with the Concept of Guṇa only and he understood its importance so far as it constituted the *anubhāva* which helps the realisation of Rasa in the Drama. Bhāmaha referred to both Rīti and Guṇa but he did not express clearly his views about these two elements. Rudraṭa treated of Rīti only and he understood by the term Rīti a definite arrangement of words, compounded or uncompounded. He entirely ignored the Concept of Guṇa as accepted by other orthodox theorists. It was Daṇḍin and Vāmana, the adherents of the Rīti School proper, who assigned to the Rītis and their constituent Guṇas an important place in their respective systems. A proper disposition of words (according to their sense) was, in their opinion, the main thing to be considered in poetry; and in order to endow this disposition with a special (*viśeṣa*) charm they had to conceive a number of Guṇas which were considered by them to be the most important element of poetry. There appeared also a class of writers who, though later in date

than the early Dhvani theorists did not follow the line of opinion formulated by them but propounded their theories of Riti and Guṇa—some (*e.g.* Kuntaka) correlating them and characterising them in a manner peculiar to himself and others (*e.g.* Bhoja and the author of the Alāmkāra portion of the Agnipurāṇa) treating them independently although conforming in a way to the manner of the earlier theorists.

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ĀNANDAVARDHANA AND ABHINAVAGUPTA.

Prior to these last named writers the Dhvani theorists, came into the field headed by the Dhvanikāra and Ānandavardhana. We have seen that the one fact common to all the early writers was that they treated of the Concepts of Riti and Guṇa as means of external embellishments of poetry. Even when Vāmana calls Riti the *ātmā* or essence of poetry he means by it only external beauty of objective representation realised by means of certain standard excellences. The sole function of these elements as well as of Alāmkāras was, in their treatment to embellish the external aspects of poetry, namely the word and its sense, and for this the Dhvani theorists rightly called them *vācya-vācaka-cārutva-hetu*.

The Dhvani theorists, however, judged poetry from quite a different angle of vision. Their changed outlook regarding the conception of poetic beauty itself naturally led them to reconsider the position of the different poetic elements. The Rasadhvani is considered by them to be the most prominent factor in poetry and in their opinion

other poetic elements stand subordinate to it.¹ The charmingness or otherwise of the *Guṇas*, *Alamkāras* or *Doṣas* is judged by them not on their own account but in terms of the part they play towards the realisation of *Rasa*. It

1. *vācyā-vācaka-cārutva-hetūnām vividhātmanām | rasādi-paratā yatra sa dhvaner viṣayo mataḥ* || D.K. ii, 4.

The above occurs in a context (*i.e.* in the beginning of *uddiyota* ii) where the authors of the *Dhvanyāloka* are discussing the subdivisions of *Dhvani* (suggested sense). *Rasa* (as also *Bhāva* etc.) comes under the *akrama* or *asāmlaksyakrama* (as distinct from the *sāmlaksyakrama*) variety of one of the two broad classes of *Dhvani viz.*, *vivakṣitānyaparavācyā* (as distinct from *avivakṣitavācyā*), *Rasa* is *asāmlaksyakrama* (*i.e.* the process of which cannot be clearly discerned) because it is realised simultaneously with the *vācyārtha* or denoted sense (*rasādir artha hi sahaira vācyenāvabhāsate, vṛtti* on D.K. ii, 3). When it occupies the principal position, rendering the *vācyārtha* subordinate to itself, it is a case of *Dhvani* (*sa cāngitvenāvabhāsamāno dhvaner ātmā, vṛtti* on D. K. ii, 3) and it is then rightly called *mukhya* or *aṅgi artha*. But, when the *vācyārtha* occupies the principal position and the *Rasa*, *Bhāva* etc. stand subordinate to (*i.e.* are less charming than) it, then *Rasa*, *Bhāva* etc. do not constitute a case of *Dhvani* but of *Alamkāras* like *Rasavat*, *Preyas* etc. This is set forth in the memorable verse :

pradhāne'nyatra vākyārthe yatrāṅgām tu rasādayaḥ | kāvye tasminnalāmīkāro rasādir iti me matih || (D.K. ii, 5)

that comes immediately afterwards.

This is by the way to show that *Rasa* does not necessarily occupy a principal position in *Kāvya*. It may sometimes become an *alāmīkāra* of the denoted sense, ceasing to be a case of *Dhvani*. But when *Rasa* is spoken of as the predominant factor, it appears to be taken as an instance of poetic ideal. Now, a question may arise—how far is it correct to say that the *Rasa*, which owes its very existence to the process of suggestion, (*Dhvani*, *Vyañjanā* or *Abhiyyakti*) sometimes ceases to be a case of *Dhvani*? In this connection, if we consider the different meanings of the term *Dhvani*, the question would not present

is for this reason that the division of the Dosas into *nitya* and *anitya* varieties arises and some of the Dosas cease to be so when they are considered to be in consonance with the delineation of particular Rasas.² But when it is said that all these elements are subordinate to the *mukhya artha*, Rasa, it must not be understood that they all stand on the same level or in the same relationship with Rasa. It will be presently seen that the

any difficulty. (1) Dhvanikāra's definition of Dhvani as that class of poetry where the expressed sense is subordinate to the suggested sense (D.K. i, 13) is very well-known and it has been utilised by Mammaṭa (K.P. *sūtra* 2, p. 19) and Viśvanātha (S.D. kar 251, p. 213). Besides Caṇḍīdāsa has shown clearly (after Locana p. 33) that the term may also imply (2) the suggested sense itself, (3) the process through which that sense is realised, (4) the expressed sense or the suggestive word and (5) the apprehension itself of Rasa (*°dipikā*, p. 17). Hence it would appear that although Rasa is realised through the process of Dhvani (suggestion), yet it may constitute the *guṇabhūtavyāṅga* (i.e. the second) class of poetry instead of the *dhvani* (i.e. the highest) class, specially when it is conceded that the Rasa may in certain cases be less charming than the *vācyārtha*. Abhinava also remarks; (Locana pp. 70-71) *abhi-*
vyajyante rasāḥ pratiṣṭyaiva ca rasyanta iti. tatrābhivyaktih
pradhānatayā bhavatu, apradhānatayā vā. pradhānatve dhvaniḥ,
anyathā rasādyalamkārāḥ.

2. *śrutiduṣṭādayo doṣā anityā ye ca darsitāḥ |*
dhvanyātmanyeva śringāre te heyā ityudāhṛtāḥ ||

(D.K. ii, 12)

Ānanda's *vṛtti* runs on this :—.....*dhvanyātmanyeva śringāre'-ngitayā ryangye te heyā ityudāhṛtāḥ. anyathā hi teṣām anityadoṣataiva na syāt.* We have seen (p. 168, fn. 38) that in Raudraraṣa Śrutiḍuṣṭa (or Śrutiķaṭu as Mammaṭa calls it) is treated as a source of charm because there it fits in with the situation depicted. But we should note that in Śringāra (as also in Śānta; Adbhuta and Vīra, °locana, p. 82) it is a veritable defect.

Guṇas, according to the Dhvani theorists, concern directly the inner nature of poetry while the Alāmkāras constitute such factors as are more or less external. It will be of some interest to note that the most common-sense interpretation of the terms Guṇa and Alāmkāra on the analogy of human virtues and ornaments, partially struck the earlier theorists when, for instance, Vāmana quoted a pair of verses where the Guṇas were likened to the youth (*yauvana*) or the natural grace (*rūpa*) of a lady and the Alāmkāra to the artificial ornaments of her body³. But they brought in this analogy simply to demonstrate the essentiality of the element Guṇa in poetry, and they failed to explain the elements in relation to the underlying sentiment of a poem which, however, they totally ignored.

The Dhvanikāra, however, draws a distinction between the Guṇas and the Alāmkāras in the following verse :—

*tam artham avalambante ye'ṅginaṁ te guṇāḥ smṛtāḥ ।
aṅgāśritāḥ tvalāmkārā mantavyāḥ kāṭakādīvat ॥*

(D. K. ii, 7).

implying thereby that while the Guṇas belong to and are properties of Rasa the *aṅgi artha*, the Alāmkāras are related to the *sabda* and *artha* (*aṅgāśritāḥ*). Ānandavardhana makes the character of the Guṇa more clear when he takes it to be analogous to the human virtues like heroism in his *vr̥tti* on the above *Kārikā* :—*ye tamarthain rasādi-lakṣaṇām santam avalambante te guṇāḥ śauryādīvat*. The *kārikā* quoted above gives us simply what may be called the *sāmānya lakṣaṇa* of the Guṇas and the Alāmkāras i. e. it deals only with the fundamental point of distinction between the two elements. But if this *kārikā* is judged by itself, it seems that the respective scopes of the Guṇa and the Alāmkāra are restricted and

3. See ch. VI. p. fn. 5.

confined herein, as if the Guna had nothing to do with the *śabda* and *artha* and the Alāmkāra nothing with the Rasadhvani. We shall therefore recollect at this stage Dhvanikāra's attitude towards the relationship between the Alāmkāra⁴ and the Rasa, namely, that the existence of Alāmkāra is justified according to the part it plays towards the ultimate realisation of Rasadhvani and shall then pass on to the definition of the individual Gunas *rīṣeṣa lakṣaṇa* to understand fully the position of that element in the new theory of poetry.

Now it is a fact of common experience that the ornaments adorn the (external) body of a man. It applies similarly in the case of poetry of which word and sense constitute the body. But what relation may the Alāmkāra possibly bear to the underlying sentiment of a poem which is, just like the soul of a man, beyond the direct grasp of any Alāmkāra? To understand this we must take recourse to Abhinava's comments (on the position of Alāmkāra) which must have been utilised with some modification by later writers like Mammata when they explained clearly the different ways in which an Alāmkāra may function in a poetic composition. Abhinava means to say that the real cause is the *dhvanyātmā* (*i.e.* Rasadhvani) which the poetic figure ultimately decorates. Although the ornaments like necklace etc. are put on the body yet it is the soul which they really glorify by way of standing in propriety to the particular mental conditions of the man. For instance, a dead body does not shine with earrings and such other ornaments because here the soul, the real *alāmkārya*, is non-existent. Then again, if the body of a hermit is decorated with an ornament, it only creates laughter on account of a lack of propriety.

4. *rasabhāvādi-tātparyam āśritya viniveśanam |*
alāmkṛtinām sarvāśām alāmkāratva-sūdhanam ||

(D.K. ii, 6)

And since there is nothing (proper or) improper with regard to the body as such, it follows that the soul is in fact the *alaṁkārya* because it is this latter that feels ultimately glorified by reason of the external decoration.⁵ Here Abhinava appears almost to have ignored the importance of the *vācaka śabda* or of the *rācyā artha* as an *alaṁkārya* and his extreme position with regard to Rasa was probably responsible for this attitude. His immediate successors however consider the issue from an ordinary point of view, namely that, it is the human body which is directly adorned by the ornament and consequently they clearly lay it down that the Alāṁkāras are characteristics chiefly of the *śabda* and the *artha* and if they embellish Rasa they do that only indirectly through the word and sense. The case with the Guṇa is just the reverse because it will be presently seen that the Guṇas are primarily the properties of Rasa and they may be said to belong to *śabda* and *artha* only secondarily.

The Dhvanikāra mentions and characterises only three Guṇas, namely, Ojas (energy), Prasāda (lucidity) and Mādhurya (sweetness), instead of the usual ten of Bharata, Dāṇḍin and Vāmana, and even more of other writers. The authors of the Dhvanyāloka put forward their own theories and establish these three Guṇas, but they do not attempt at criticizing or refuting the theory of ten Guṇas

5 Abhinava remarks in connection with the above *kāriṇā* (°locana pp. 74-75). *etad uktam bhavati—upamayā yadyapi vacyo'rtho'laṁkriyate tathāpi tasya tad evālaṁkaraṇam yad vyañgyārthabhivyañjana-sāmarthyādhānam iti, vastuto dhvanyātmaivālaṁkāryah. kātakakeyūrādibhir api hi śarīrasamavāyibhīṣetana ātmāiva tattacittavṛttivīśeṣaṇa cityasūcanātmatayā'laṁkriyate. tathāhyacetanām savaśarīram kuṇḍalādyupetam api na bhāti, alāṁkāryasyābhāvāt, yatiśarīraṁ kātakādiyuktām hāsyāvahām bhavati. alāṁkāryasyānaucityāt. na ca dehasya kiñcidanaucityām iti vastuta ātmāivālaṁkāryah. aḥam alāṁkṛta ityabhimānāt.*

of earlier writers, which later theorists like Mammata, Viśvanātha and others have taken upon themselves to do. These three Guṇas have been classified on the basis of the particular mental conditions involved in the perception of Rasa. The general definition (*sāmanya lakṣaṇa*) of the Guṇa has presented to us the element only in its broad character, namely, that it belongs to the Rasa and naturally further light is necessary in the *viśeṣa lakṣaṇa* to form a definite idea about the nature of the element on the basis of the *sāmanya lakṣaṇa*. Now, since there are eight or nine Rasas⁶ the question arises : Does a particular Guṇa belong to all the Rasas or only to some of them ? And in what sense can it be said to belong to the Rasas ? This is what is proposed to be discussed in the *viśeṣa lakṣaṇa*. Thus, Śṛṅgāra is a Rasa which softens (lit. gladdens=*prahlādanah*, D. K. ii, 8b) the heart to a great extent and Mādhurya resides in a poem where this Rasa prevails.⁷ Similarly, *dīpti*, which is a mental condition involving a brilliant expansion of the heart, is taken to be the character of Rasas like Raudra, Ojas

6. Divergence of opinion has prevailed among theorists over the exact number of Rasas and the whole issue has ultimately rested on the question whether Śānta is to be reckoned as a separate Rasa. In theory of poetry however, this Rasa is accepted by almost all writers. Writers of dramaturgy object to its admissibility on the ground that a feeling of cessation from all activities cannot be represented on a stage. Jagannātha contends this by saying (*Rasagāngādhara*, p. 30) that since Rasa is realised by the audience and not by the actor, Śānta can well be admitted in drama also.

7. *Śṛṅgāra eva madhuraḥ parah prahlādano rasah |*
tanmayam kāvyaṁ āśritya mādhuryam pratitiṣṭhati ||

(D. K. ii, 8)

Śṛṅgāra eva rasāntarāpekṣayā madhuraḥ prahlāda-hetu-vāt
pralāsanaparah. śabdārthayoh kāvyaśya sa mādhuryalakṣaṇo
guṇah (*vṛtti* on the above, p. 79, *Dhvanyāloka*).

resides in the *śabda* and *artha* which are suggestive of these Rasas.⁸ And lastly, that quality of *Kāvya* which prevails through all Rasas and functions in all compositions (hence transparency of *śabda* and *artha*) is known as *Prasāda*.⁹

It will appear that the definitions given by Dhvanikāra and Ānandavardhana's *vṛtti* on them do not help us to form any clear conception about the element and here, as elsewhere, we have to look upon Abhinava as an infallible guide in understanding their view-points. Thus, some important questions arise in this connection, namely.

(1) When it is said that the Gunas reside in the *Kāvya* (*tanmayāṁ kāvyaṁ āśritya...ii*, 8c implying *śabdārtha*=*kāvyaśarīra*) is it not inconsistent with the general definition of the element viz., that it belongs to the *aṅgi artha* ?

(2a) What is the relation of the mental conditions like *druti*, *dīpti* etc. with the Rasa ? Are they identical with it ? Or are they produced as its effect so as to be distinct from it ?

8. *Raudrādayo rasā dīptiḥ a lakṣyante kāvyavartināḥ |*
tadvaktihetū śabdārthāḥ āśrityanjo vyavasthitam ||

(D. K. ii, 10)

raudrādayo hi rasāḥ purām dīptim ujjvalatām janayantīti
lukṣayā tā eva dīptir ityucyate. tatprakāśanaparaḥ śabdo
dīrghasamāsi-racanā-lāmkṛtam vākyam (*vṛtti* on above, p. 80
op. cit.)

9. *samipakatvāṁ kāvyasya yat tu sarvarasān prati |*
sa prasādo guṇo jñeyah sarva-sūdhāranya-kriyāḥ ||

(D. K. ii, 11.)

prasālastu svacchatā śabdārthayoh. sa ca sarvarasasādhāranya
guṇāḥ sarva-racanāsādhāranyaḥ ceti.....(vṛtti on above, *op. cit.*
p. 82.)

(2b) In any case how does the question of conceiving a separate element 'Guna' arise at all ? When its existence cannot be clearly and independently felt, may it not be taken to merge its identity in Rasa ?

We may just attempt at a discussion of these issues on the basis of the teachings of Abhinava. The mental condition itself is primarily the Guṇa.¹⁰ Thus, the Guṇas, Ojas, Prasāda and Mādhurya exist respectively in the form of the three mental conditions *dīpti* (expansion), *samarpakatva* or *vyāpkatva* (pervasion) and *ārdratā* or *druti* (melting) which are evoked only in the process of the realisation of Rasa and so the Guṇa has, according to the Dhvani theorists, an inseparable association with that element i. e. the question of the Guṇa does not, in their opinion, arise when there is no Rasa. Hence, Rasa is the ultimate cause (*kārana*) of which the Guṇa (in the form of the mental condition *druti* or *dīpti* or *vyāpti*) is produced as an effect (*kārya*). So, when it is said that expansion or *dīpti* is the character of Rasas like Raudra etc. there is apparently a merging of the Guṇa into the Rasa or superimposition of the *kārya* on the *kārana*. But this merging or superimposition occurs as a matter of course in the realisation of Rasa, which, involving as it does an absolute state of mental relish, renders it impossible for the relisher at that stage to distinguish between the cause and the effect.

This may no doubt lead one to doubt the necessity of recognising the Guṇa as a separate poetic element. But since the Dhvani theorists appear to have made it a point to give full recognition to all the poetic elements accepted

10. *dīptih pratipattur hṛdaye vibhā(kā)sa-vistāra-prajvalat-svabhāvā, sā ca mukhyatayā ojaḥ-sabda-vācyā. tadāsvādumayā raudrādyās tayā dīptyāsvāda-viśeṣātmikayā (°ātmatayā) kāryā-rūpaya laksyante rasāntarāt pṛthaklayā, tena kārane karjopacārād raudrādir evaṇujahśabda-vācyāḥ (locana, p. 80, II. 7-10).*

in the earlier schools (characterising them in the light of their revised conception of poetry), they could hardly deny the Guṇa the status of a separate element of poetry specially when this element constituted the most essential point of interest in one of the earlier schools, namely, the Rīti school. Moreover, when one understands the viewpoint of the Rasadhvani theorists and judges poetry on the complete analogy of a human body, as they have done, one fully appreciates the propriety of attributing to the Guṇa the dignity of a separate poetic element just like Rasa, Alāmkāra and Dosa. A supreme disinterested pleasure is admittedly the *svarūpa* of Rasa but is not this pleasure realised in the form of one or more of these three mental conditions? It is true that a peculiar association with the *vibhāva*, *anubhāva* and *vyabhicāri bhāva* rouses the *sthāyin* to a stage of relish. But when is it actually relished?—not until it transforms itself into one of these mental conditions although the process of transformation is very rapid and abrupt. Is not then the Guṇa as essential in the realisation of Rasa as the *sthāyibhāva* itself? If it is true that the Guṇa comes into existence on account of the Rasa, it is equally true that the Guṇa (in the form of the *cittavṛtti*) constitutes a part and parcel in the actual realisation of Rasa. Nay, in the ultimate stage of relish Śringāra has no other existence except a supreme delight in the form of the melting of the heart which is the character of the Guṇa Madhurya; Raudra has no other existence except in the form of a brilliant expansion of the heart which is the character of the Guṇa Ojas. Similarly, Prasāda in the form of a pervasion of the heart is an essential character of all the Rasas. Thus, although in theory the Guṇa is swallowed up in the Rasa, in practice it makes the Rasa what it is. This adequately explains the propriety of recognising the Guṇa as an element of poetry and when

the Guṇa plays so important a part in the realisation of Rasa, it appears that the Dhvani theorists would have done well to recognise it explicitly as such when they explained the principle involved in the relish of Rasa.¹¹

It has been seen above that the Guṇa is a property of Rasa but of Rasa itself the realisation is not possible unless one is able to appreciate the situation depicted in the composition, in which some of the accessories of Rasa find their expression. This proves the utility of *śabda* and *artha* in the awakening of Rasa and ultimately of producing the Guṇas i. e. the mental conditions spoken of. Abhinavagupta does not take up in detail the question as to what particular letters are specially favourable for particular Guṇas. This is discussed first by Mammaṭa (K. P. *sūtras* 99-100, pp. 484-85). But while commenting on Dhvanikāra's definition of Mādhurya, Abhinava remarks that Mādhurya is that capacity of the word and the sense which awakens the 'sweet' Rasa Śṛṅgāra (*mādhuraśṛṅgāra-rasābhivyaktisamarthatā śabdārthayor mādhuryam iti hi lakṣaṇam*. "locana on D. K ii ; 8, p. 79). If Mādhurya and Śṛṅgāra here are taken to be *upalakṣaṇas* respectively for Guṇa and Rasa in general (just like Ojas and Raudra above), this remark would imply that letters and words may be so arranged in a particular composition that when read or heard they are capable of producing one or other

11. It is interesting to note that Bhaṭṭānāyaka recognised these three mental conditions in the process of the *bhogā* of Rasa, although he did not use any technical name for them, such as Guṇa. His views on this point have been quoted in the "locana (p. 68 II. 16-18).....uktam bhaṭṭānāyakena (p. 67).....bhāvite ca rase tasya bhogah. yo'nubhāva-smaraṇa-pratipattibhyo vilakṣaṇa eva druti-vistāra-vikāsa-nāmā rajas-tamo-vaicitryānanuviddhasattvamaya-nija-cit-svabhāva-nivṛtti-druti-viśrānti-lakṣaṇaḥ parabrahmāsvāda-sacivah.

mental condition involved in the realisation of any particular Rasa. In the opinion of these theorists the Guṇa resides primarily in Rasa and it is said to belong to *śabda* and *artha* only secondarily i.e. in the sense that these latter possess the capacity for producing it. Abhinava distinctly remarks (op. cit. p. 79, 1. 8) *vastuto mādhuryam nāma śringārāde rasasyaiva guṇah. tan madhurābhivyāñjaka-yoh śabdārthayor upacaritam.* Thus, when the Dhvanikāra and Ānandavardhana took *śabda* and *artha* to be the substrata of Guṇa they only recognised their importance in the perception of Rasa in which the Guṇa, in their opinion, actually resides. We shall see later on (ch. VIIIC) that Jagannātha considers the Guṇa to be the property as much of the *śabda* and *artha* as of the Rasa. He does not admit that one has to take recourse to any secondary usage when one says that the Guṇa belongs to *śabda* and *artha*.

Coming to the details of the mutual relationship between the Rasas and the Guṇas, these theorists deal with the question from two different points of view according as (1) a single Guṇa belongs to different Rasas and (2) different Guṇas belong to a single Rasa. Thus, Mādhurya or sweetness is present generally in the Śringāra Rasa, but it also resides in increasing degrees in the Vipralambha Śringāra and the Karuṇa, because the mind undergoes the process of melting in a greater degree in Vipralambha Śringāra (than in Sambhoga) and in still greater a degree in Karuṇa.¹² Similarly, Ojas or energy

12. Śringāre vīpralambhākhye karuṇe ca prakarṣavat |
mādhuryam ārdratām yāti yatas tatrādhikām manah ||
(D. K. ii, 9.)

In this connection Abhinava raises an important objection to the effect that if there is sweetness even in Karuṇa what is the significance of *eva* (only) in the previous *Kārikā* beginning with Śringāra *eva madhurah* etc.? He replies by saying that *eva* here does not imply exclusion of other Rasas. He apparently

which involves an expansion of the mind resides generally in the Raudra Rasa, but Abhinavagupta remarks that it may also be present in the Vira and Adbhuta¹³ Rasas. And lastly, Prasāda is a Guṇa which is common to all the Rasas. It has been seen that the perception of Rasa depends on understanding the composition in which some of the accessories of Rasa find their expression, and thus the quality of pervading is the character of this Guṇa in the sense that in every Rasa the mind must be prepared to grasp at once the situation depicted in the conception. On the other hand, each of the four Rasas, viz., Hāsyā, Bhayānaka, Bibhatsa and Śānta, displays in itself a peculiar association of more than one mental condition i.e. each of them contains more than one Guṇa¹⁴. Thus, Mādhurya and Ojas are equally present in Hāsyā (the Comic) for, in the first place, this Rasa is subordinate to Śringāra and in the second place (it is a fact of common experience that) an expansion of the heart is invariably associated with Hāsa¹⁵. Similarly, in Bhayānaka (the

takes Śringāra to be an *upalakṣaṇa* for Rasa in general and understands by the *Kārikā*-portion quoted above that Guṇas like Mādhurya are really the properties of Rasa. Hence *eva* does not mean 'only' but it means 'really' or 'primarily'.

13. [raudrādaya ityatra] adisabdah prakāre, tena
vīādbhutayor api grahaṇam (locana, p. 80, II, 1-3)

14. evam mādhuryadīpti paraspapratiqvandvitayā sthitē
śringādiraudrādigate iti pradarśakutayā tal-samūveśa-vacitryam
hāsyabhayānaka-bibhatsa-śāntesu darśitam. Ibid, p. 82, II, 1-3).

15. hāsyasya śringārāngatayā mādhuryam prakṛṣṭam vikāsa-
dharmaṭayā causo'pi prakṛṣṭam iti sāmyam dvayoh (Ibid, p. 82,
II, 3-4). Abinava evidently means after Bharata (*śringārāddhi*
bhaveddhāsyah—Nātyāsāstra VI, 44a, K. M. T.) that amorous
gestures etc. lie at the basis of the Comic but when it is ultimately
realised it is transformed into a brilliant expansion of the heart.
So remarks Cāṇḍīdāsa “ālmanah parasya vā vāg-veśa-rūpa-
ceṣṭā-vaiκṛta-vilokanāc cetovikāso hāsah. (dīpikā, p. 123. I. II.)

Frightful) as well as Bibhatsa (the Disgustful) Rasa are present both Ojas and Mādhurya but the former exists in a greater degree than the latter does¹⁶. And lastly, in Śānta (the Quietistic) either Ojas or Mādhurya predominates according to the variety and individual tendency of its accessories¹⁷. It deserves to be noted here that in the opinion of Mammata (viii, *sūtra* 91) it is Mādhurya that exists in an excessive degree in the Śānta Rasa. Govinda, however, remarks that this is slightly mixed up with Ojas in view of the fact that a feeling of aversion (which involves an expansion of the heart) lies at the very root of this Rasa (*śānte tu jugupsādyanvayād ojoleśānuviddham*¹⁸). Kāvyapradipa, *vṛtti* under viii, 4a-b, p. 279). We have thus seen that the three mental conditions *druti*, *dīpti* and *vyāpti* are enough to help the manifestation of all the Rasas and hence they justify only three Guṇas corresponding to them and not more.

16. *bhayānakasya magna-citta-vṛtti-svabhāvatve'pi vibhāvasya dīptatayā ojah prakṛṣṭam mādhuryam alpam. bibhatsē p̄yevam* (^olocana, p. 82, II. 4-5). At the stage of the actual perception of these two Rasas the mind, no doubt, softens down in fear and in disgust respectively, but Ojas is said to predominate in the sense that the ferocious look and the loud roar etc. of the object of fear and the loathesome appearance etc. of the object of disgust produce at the very outset, an expansion of the mind to a considerable degree.

17. *śānte tu vibhāvaraicitryāt kadācid ojah prakṛṣṭam kadācin mādhuryam...* (Ibid p. 82, II. 5-6).

18. But a man of experience would probably say, with Mammata, that *druti* is the only condition which the heart undergoes in the realisation of the Śānta Rasa. The aversion to worldly objects involved in this Rasa softens down to a chastening stage of mental calm and it is clearly distinct from the loathing (*jugupsā*) involved in the Bibhatsa Rasa. So there appears to be little scope for an expansion of the heart in the Śānta Rasa.

It is remarkable that the authors of the Dhvanyāloka do not entertain the element of Riti in poetry thinking it to be unnecessary. The Dhvanikāra remarks that the Ritis were introduced by theorists who only dimly understood the true significance of poetry¹⁹. This implies that when Rasadhvani is accepted as the all important element of poetry (in view of the fact that it serves to afford the poetic charm from within by identifying the mind with the situation depicted in the composition), there is no need of conceiving a separate poetic element as Riti which, at its best, produces no more than a sensuous delight. Abhinava makes this more clear. He distinctly remarks²⁰ that the Ritis are made to resolve into the Guṇas ; and since the Guṇas are subordinate to Rasa, the Ritis merge their identities in Guṇas and ultimately in Rasa. From his commentary it seems that he has no objection to assume the position of Vāmana that Riti is a special kind of verbal arrangement, and that its speciality consists in its intimate association with the Guṇas. But he differs from the Riti theorists with regard to the nature of the association of the word-structure with the Guṇa. Thus according to the Riti theorists :—

- (1) Guṇas make up the Riti and as such they are the essential characteristics of it.
- (2) They produce the poetic charm on their own account. The primacy of Rasa being not recognised, the Riti theorists' conception of Guṇa and for the matter of that of poetic charm itself was only formal. The word-structure, therefore, is of the highest importance in their theory of poetry.

19. *asphuṭasphuritam kavya-tattvam etad yathoditam |
aśaknuvadbhir vyākartum ritayah saṃpravartitah ||*

(D.K. iii, 52, p. 231)

20. *ritir hi guṇeṣveva paryavasāyitā. yadāha—višeṣo
guṇātmā. guṇāscā rasaparyavasāyina eva... (°locana, p. 231, 1.7)*

But we have seen above that in the poetic scheme of the Dhvani theorists,

- (1) Guṇas are primarily the characteristics of Rasa and only secondarily of the word-structure.
- (2) The importance of the word-structure is not altogether lost sight of, but is recognised only so far as it helps the production of the Guṇa in the form of the mental condition involved in the perception of the Rasa.

Thus, when the verbal arrangement or the word-structure does not reside on its own account but merely serves as a means for the apprehension of the inner charms of a poetic composition, the Dhvani theorists do not think it worth while to regard it as a separate poetic element and so they do not assign to it any particular name such as Riti. So long as the verbal arrangement is allowed the recognition that is its due, it is really immaterial whether or not it is endowed with a technical name. Similarly, the conception of Śabda-Vṛttis like Upanāgarikā, Paruṣā and Komalā of earlier writers like Udbhaṭa,²¹ and the Artha-Vṛttis like Kaiśiki, Bhāratī etc. of the dramaturgic writers need not, according to these theorists, be accepted, since just like the Ritis they too merge their identities in Rasa (*tadvadeva rasa-paryavasāyitrāt—*⁰locana p. 231, 1.9). It will be seen hereafter that later writers like Mammaṭa, younger Vāgbhaṭa and Viśvanātha, enter in detail into the functions of the word-structure and admit it as a technical poetic factor, (*viz.* Vṛtti) or a separate poetic element, (*viz.* Riti).

21. Abhinava's remarks that the Vṛttis (of Udbhaṭa) reside ultimately on account of the Rasa (*nāgarikayā hi. anuprāsa-vṛttih śringarādau viśrāmyati. paruṣeti dīptesu raudrādiṣu. komaleti hāsyādau.....*⁰locana p. 232, II. 1-2) helped Mammaṭa to a great extent in appropriating Udbhaṭa's Vṛttis effectively in his own theory of poetry.

It is also remarkable that although the authors of the Dhvanyāloka do not admit Riti in poetry they admit another poetic factor *viz.* : Saṅghaṭanā, which corresponds in its characteristics partly to the Ritis of Rudraṭa. It is classified according to the absence or presence in varying degrees of compound words. Thus, Saṅghaṭanā may be *asamāsā* (uncompounded) *madhyama samāsā* (having middling compounds) and *dīrgha śamāsā* (having long compounds). The ultimate function of Saṅghaṭanā is to help the manifestation of Rasa, but it cannot do this independently. It realises this object through the Guṇas and in manifesting Rasa the nature of the Saṅghaṭanā should be determined by its appropriateness to the speaker and to the theme of discourse.²² The poet has first to consider—What is the nature of the speaker? What does he mean to say? What is the nature of the situation to be depicted in the composition? Through what Guṇa is that situation best depicted? In other words, which of the mental conditions spoken of is specially favourable for the enjoyment of the Rasa depicted? Now, if a particular Saṅghaṭanā proves to be suitable to that Guṇa, one is at liberty to use that Saṅghaṭanā in connection with the Rasa where the Guṇa in question prevails. If not, that Saṅghaṭanā should be avoided in the said Rasa. Now, since the Saṅghaṭanā awakens the Rasa through the Guṇa, a question arises:—What is the relationship between the Saṅghaṭanā and the Guṇas? Two clear courses are possible. The Saṅghaṭanā and Guṇas may be identical or they may be different. In the second case *i.e.* when the Saṅghaṭanā is different from the Guṇas they can remain in two ways. (1) The Guṇas may reside in the Saṅghaṭanā (*saṅghaṭanāśryā guṇāḥ*) or (2)

22. *guṇān āśritya tiṣṭhantī mādhuryādīn uyanakti sā |
rasāinstanniyame hetur aucityam vaktṛ-vācyayoh ||*

(D.K. iii, 6)

the Saṅghaṭanā may remain subordinate to the Guṇa (*guṇāśrayā saṅghaṭanā*).²³ Now, if the Guṇas are identical with Saṅghaṭanā, or the former belongs to the latter, then we have to admit the position that like Saṅghaṭanā, Guṇas too have no hard and fast rule for their application, *i.e.* any Guṇa may be attributed to any Rasa.²⁴ But since in real practice we see that particular Guṇas are attributed to particular Rasas, whereas any kind of Saṅghaṭanā may be present in any Rasa,²⁵ (provided that it be in keeping with the character of the speaker or of the theme), it follows that the Saṅghaṭanā cannot be identical with the Guṇas (*na guṇāḥ saṅghaṭanāśvarūpāḥ...ṛtti p. 135*) nor can the Guṇas belong to the Saṅghaṭanā (*na ca saṅghaṭanāśrayā guṇāḥ...ibid*). What do then the Guṇas belong to? It has been already seen that the Guṇas belong primarily to the Rasa and secondarily to the word or its sense. Taking advantage of this latter position the opponent might try once more to establish his point by raising an objection to the effect that if it is conceded that the Guṇas reside in the word, is it not thereby accepted that they reside in or are even

23. If Saṅghaṭanā be taken to be the *āśraya* of the Guṇa, then *āśraya* would imply *ādhārādheyabhāvā i. e.* the 'container and the contained' (...saṅghaṭanāśraya-guṇa-pakṣe...guṇāḥ...ādheyabhūtānāśritya tiṣṭhantī saṅghaṭanā rasādīn vyanakti Ṛtti on D. K. iii, 6 ; p. 134). But when Guṇa is the *āśraya* of the Saṅghaṭanā, then *āśraya* would mean "an object on which something else depends or to which something remains subservient". (*tadāyattā tanmukha prekṣīṇī*, ⁰locana, p. 134, 1. 10).

24. *yadi guṇāḥ saṅghaṭanā cetyekāṁ tattvāṁ saṅghaṭanāśrayā vā guṇāḥ tadā saṅghaṭanāyā iva guṇānām aniyata-viśavatvaprasaṅgah.* Ṛtti on D. K. iii, 6 ; p. 134).

25. *guṇānām hi.....viśayaniyamo vyavasthitāḥ saṅghaṭanānāyastū sa vighaṭate. tathāhi śringāre'pi dīrghasamāsā dṛṣyante, raudrādiśvasamāsāsceti.* (Ibid).

identical with the Saṅghaṭanā? For, words cannot produce the Guṇa (and for the matter of that poetic effect itself) unless they are united together in a sentence where however they may remain either compounded or uncompounded. In any case they do come under certain Saṅghaṭanā which term as has been already seen, involves absence or presence (in varying degrees) of compound words. It follows therefore that *saṅghaṭita* words and consequently Saṅghaṭanā itself can well be the āśraya of the Guṇas.²⁶ Ānandavardhana replies that it is not true that words must necessarily be *saṅghaṭita* in order to produce the poetic effect for (i) suggestion of Rasa may take place even through a single word or part of a word where the question of Saṅghaṭanā does not arise at all, and (ii) even in the case where suggestion takes place through a sentence, there is no hard and fast rule that a particular Saṅghaṭanā should be employed in connection with a particular Rasa. Thus, the Guṇa may be said to belong (only secondarily) to the word but on no account does it belong to a fixed *saṅghaṭanā* of words and far less can it be identical with the Saṅghaṭanā. So it is seen that the spheres of the Guṇa and the Saṅghaṭanā are different (*tasmād anye guṇā anyā ca saṅghaṭanā...vṛtti* p. 137) and that it is the Saṅghaṭanā which remains subordinate to the Guṇas through which it helps the awakening of any particular Rasa. The Rasa is the main thing to be considered in poetry, whatever hinders the awakening of it must be dispensed with. As for instance, long compounds are generally detrimental when the sentiments of love and pathos are to be depicted for the strain required in

26. *nanu yadi śabdāśrayā guṇās tat saṅghaṭanārūpatvam tu dāśrayutvam vā teṣāṁ prāptam eva, na hya saṅghaṭitāḥ śabdā arthaviśeṣāṁ pratipādyā rasādyāśritānāṁ guṇānām avācakatvād āśrayā bhavanti* (p. 136).

understanding the involved constructions fails to produce a melting of the heart which is a mental condition particularly favourable for awakening the sentiments in question²⁷. And in Rasas which are best realised through an expansion of the heart, *madhyama* and *dīrghasamāsa* would prove to be specially favourable. Ānandavardhana insists upon the presence of the quality of Prasāda in all compositions. If this is absent, then even *asamāsa* Saṅghaṭanā fails to awaken the Śringāra and Karuṇa Rasas and in case of the presence of this Guṇa even *madhyamasamāsa* can awaken them²⁸. Hence the whole issue leads to the only conclusion that compound words can be sanctioned in Mādhurya, and even Ojas can go without them provided the propriety is not lost, the awakening of Rasa is not in any way hindered and they are quite in keeping with the character of the speaker and the situation to be depicted.

B.

The postdhvani period of Sanskrit Poetics hardly produced any work of remarkable originality with regard to the general principles of poetry which were formulated once for all by the authors of the Dhvanyāloka. The implicit adherence which the Dhvani theorists received

27. *karuṇavipralambhaśringārayostvasamāsaiva saṅghaṭanādīrgha-saṅghaṭanā samāsānām aneka-prakāra-sambhāvanayā kadācid rasa-pratitīm vyavadadhatīti tasyāṁ nātyantam abhini-veśah śobhate.....viśeṣataḥ karuṇavipralambhaśringārayoh. taylor hi sukumārataratvāt svalpāyām apy avacchatāyām śabdā-rthayoh pratītir mantharibhavati* (pp. 139-140).

28. *sarvāsu ca saṅghaṭanāsu prasādākhyo guṇo vyāpi. sa hi sarva-rasa-sādhāraṇāḥ sarva-saṅghaṭanā-sādhāraṇāḥ ce-tyuktam. prasādātikrame hyasamāsa'pi saṅghaṭanā karuṇavipralambhaśringārau na vyanakti. tada parityāge ca madhyama-samāsa'pi prakāśayati* (p. 140).

from the later writers in regard to the fundamental principles and theories of poetry could not probably be explained¹, unless a profound reasonableness underlay their conception of poetry as well as the respective position assigned to the different poetic elements. The recognition of the deeper aspects of poetry in the delineation of the technical elements, Rasa and Dhvani, was no doubt the greatest achievement of the Rasadhvani theorists. But that was not all. The other poetic elements had also to be brought into effective relation with the underlying sentiment of composition, *viz.*, Rasa. This probably they could do in no better a way than taking recourse to the analogy of the human body and soul—their respective decorations (*Alamkāra*) and virtues

1. Dr. S. K. De has rightly pointed out that the age in which the Post-Dhvani theorists began to flourish, being also the period of early Muhammadan incursions, was marked by a general decadence of all investigations (Sanskrit Poetics, Vol. II, p. 297). This is no doubt true to a great extent. But we must remember at the same time that even this period produced writers of no mean ability and some of the commentators of the Kāvyaprakāśa (specially the earlier ones like Rucaka, author of Kāvyaprakāśa-saṅketa, Śridhara, author of Kāvyaprakāśa-viveka and Candīdāsa, author of Kāvyaprakāśa-dīpikā) display such a considerable amount of originality in detail that they may very well be said to have been *ālāmkarikas* themselves instead of mere *ṭīkākāras*. Hence, the fact, that the general principles laid down by the Dhvani theorists were accepted in the main by Postdhvani writers, does not necessarily prove the lack of a creative genius on the part of these latter but it possibly shows the soundness of the broad theories which their predecessors propounded. Even Jagannātha who vigorously criticised many of his predecessors in matters of detail (P. V. Kane, PCXXXII, Introduction to Sāhityadarpaṇa) had to admit (in connection with the Ākṣepālāmkāra, p. 425 Rasagaṅgādhara) that the Dhvani theorists settled the main principles to be followed by an *ālāmkarika* (*dhvani-kṛtam ālāmkarika-sarani-vyavasthapakatvāt*).

(Guṇa)². The analogy proved quite suitable for the purpose and it could carry away most of the later writers only because it served to explain the fundamental principles of a technical subject quite easily and clearly from a most reasonable and common sense point of view. The respective position of the different poetic elements in the Dhvani-theorists' revised scheme of poetry was thus determined once for all and there was hardly any

2. The authors of the Dhvanyāloka do not take up a detailed treatment of the concept of Doṣa but merely hint at the *nitya* and *anitya* varieties of this element (see D.K. quoted above in viii A, fn. 2) according as it bars or helps the awakening of Rasa. And it has been seen above that the concept of Riti has not been admitted in their poetic scheme. So, when they left these two elements out of their consideration and utilised the analogy of the human body only in connection with the elements, Guṇa and Alāmkāra it was quite natural that the analogy could not be full in their treatment. Yet, the fact remains that they were the first to introduce this analogy effectively in the new theory of poetry and it was left to their successors to make it complete by carrying the scheme further. What they utilised in respect of Guṇa and Alāmkāra, was employed by their successors to other poetic elements as well. Viśvanātha, who, following Cāṇḍīdāsa introduced the concept of Riti in his poetic scheme, explains the analogy fully thus, following some earlier authority :—

*kāvya-yasya śabdārthau śarīram, rasādiścātmā, guṇāḥ
śauryādīvat, doṣāḥ kāṇṭavādīvat, ritayo'vyavā-samsthāna-viśeṣavat,
alāmkārāḥ kāṭhalakunḍalādīvat (vṛtti on i, 2, pp. 12-13)*
Kavikarṇapura, made a distinction between the 'life' (*asū-prāṇa*)
and 'soul' (*atma*) of a man and tried to be more accurate when
he explained the analogy thus :—

*śūrirām śabdārthau dhvaniḥ asava ātmā kila rasāḥ
guṇā mādhuryādyā upamitimukho'laṁkṛtigāṇāḥ |
susamsthānam ritiḥ sa kila paramāḥ kāvya-puruṣāḥ
yadasmīn doṣāḥ syāc chravāṇākāṭutādīḥ sa na pāraḥ ||*
(Alāmkāra-kaustubha, p. 5, Kar. 1).

scope left for a mutual controversy amongst the later writers in respect of matters of general theory³. Naturally, therefore, the Postdhvani writers took upon themselves the task of explaining, expanding or restricting the already established rules and theories. They repeated more or less the same idea—each in his own way and if they at all chose to differ from their immediate predecessors, they did it only in point of minor details.

MAMMATĀ AND HIS FOLLOWERS.

Foremost amongst the later writers stands Mammata whose Kāvyaprakāśa is considered to be the standard work which systematised the teachings of the Dhvani School. It is remarkable that although he was an avowed follower of the Dhvani theorists and as a matter of fact accepted the essentiality of Rasa in poetry, his definition of Kāvya (*tad adoṣau śabdārthaś saguṇāv analāmkr̥ti punah kvāpi*)⁴ does not make any explicit mention of

3. Many of the later writers thought it to be unprofitable stick to the beaten tracks and consequently they took up works of new type such as the treatment of some fixed Rasas in all their varieties and details (Sanskrit Poetics, Vol. II. pp. 333-43) or of special topics like *Kaviśikṣā* (op. cit. pp. 356-75 and the article entitled "The Making Of The Sanskrit Poet" by Dr. F. W. Thomas in the Bhandarkar Commemoration Volume pp. 375-86). The only subject which occupied an important position in the treatment of the later orthodox theorists was the discussion of poetic figures which were not explicitly treated but incidentally touched by the authors of the Dhvanyāloka. This was a field where powerful writers of the later period got an opportunity of displaying a considerable amount of originality in their attempt to supplement the treatment of earlier authorities,

4. Following the lead of Rucaka, the earliest known commentator on the K. P. Professor S. P. Bhattacharyya has seen in the *Kārikā*-portion *tad adoṣau* etc. a summary of the contents of Mammata's work and not a definition as is

the elements of Rasa and Dhvani. He starts with *śabda* and *artha* following the usual method of the older schools. Rasa comes out only incidentally as a particular type (*asainlakṣya-krama*) of one (*vyaṅgya*) of the three kinds of *artha*. The *śabda* and the *artha* which constitute *Kāvya* must be free from *Doṣa* ('*adoṣau*') and endowed with *Guṇa* (*saguṇau*). They may or may not possess *Alamkāra* (*analāṅkṛti punah kvāpi*). Thus, the definition indicates the unmistakable influence which the older Rīti school exerted on Mammaṭa in considering the *Guṇas* to be essential (*nitya*) and *Alamkāras*^{4a} to be non-essential (*anitya*) elements of poetry. This would apparently imply that in Mammaṭa's opinion *Guṇas* and *Doṣas* can remain independently in *Kāvya*; they need not, as it were, be subservient to Rasa. But later on when he defines these elements in terms of the part they

the generally accepted view (*Kāvyaprakāśa-saṅketa* in the Calcutta Oriental Journal, Vol. II pp. 1-75. He also holds that the very first *Kārikā* of Mammaṭa's work.

niyati-kṛta-niyama-rahitam hlādaikamayim ananya-paratantrām | nava-rasa-rucirām nirmitim ādadhati bhāratī kaver jayati ||

contains his conception about the essence of poetry and as such it may be treated as his definition there-of. This view is, no doubt, interesting as Mammaṭa is thereby understood to have admitted explicitly the fundamental importance of Rasa in his conception of poetry in accordance with the tradition obtaining in the school to which he belongs. We shall not, at this stage, make any difference between 'the definition of poetry' and a summary of the contents there-of.

(4a) It may, at the same time, be held that the *Alamkāra* school, which had its most redoubtable champion in Udbhaṭa, was no less honoured for the hold of Udbhaṭa on Mammaṭa, as Kashmirian tradition would lead us to believe, was quite a potent factor in the making up of his scheme and concept of poetry. The phrase *analāṅkṛti punah kvāpi* may reasonably indicate that *Alamkāras* were the rule rather than an exception.

play in awakening Rasa, he makes himself liable to a glaring inconsistency. This inconsistency, as has been already shown by Dr. S. K. De (*Sanskrit Poetics*, Vol. II, pp. 275-82), may be explained by the fact that in spite of accepting the general scheme and theory of the Dhvani School, Mammaṭa could not shake off the influence of the earlier Schools and it proved to be the hopeless result of an attempt to "find a comprehensive formula to cover the old ideas as well as the new in a standard text book."^{a,b}

The first six chapters of Mammaṭa's work are devoted broadly to the definition and sub-divisions of *Kāvya* and the various functions of *śabda* and *artha*.⁵ Keeping close to the order in which the elements are mentioned in his definition, he then proceeds to discuss the *Doṣas* in chapter VII and the *Guṇas* in chapter VIII. The last two chapters are devoted to the treatment of *Alamkāras*—IX to those of *śabda* (including three *Vṛttis* which are taken to be equivalent to the three *Rītis* of Vāmana) and X to those of *artha*. But before entering into a detailed discussion of the individual *Guṇas* and *Alamkāras*, Mammaṭa draws a clear-cut distinction between the general character of the two elements in the first two *āKrikās* of ch. VIII, which run thus :

- (1) *ye rasasyāngino dharmāḥ śauryādaya ivātmānah | utkarṣa-hetavas te syur acala-sthitayo guṇāḥ |*
- (2) *upakurvanti taṁ santām ye'ṅgadūreṇa jātucit | hārādīvad alāmkārāḥ te 'nuprāsopamādayāḥ |*

(4b) This point has been repeatedly pressed in the commentary of Caṇḍīdāsa first in connection with the definition of poetry and then in connection with the *Doṣas*.

5. P. V. Kane has given an analysis of the different chapters of the K. P. in his *Introduction to the Sāhityadarpaṇa* (pp. XCIX and C).

Unlike the Dhvanikāra, he does not rest satisfied with only ascertaining where the elements spoken of reside but he goes further and explains, with some amount of exactitude, the nature of the association between the element and its substratum. Thus, his definition, quoted above, would imply that Guṇas not only belong to Rasa but are inseparable characteristics (*acala-sthitayo dharmāḥ*) of it and as such they invariably help its realisation (*utkarṣa-hetavāḥ*). And these are exactly the points that distinguish them from the Alāmkāras which can, on no account, be said to reside in Rasa but may only occasionally embellish it. Even this they can do only indirectly through *śabda* and *artha*, which they chiefly adorn. Govinda has set forth in very clear terms the distinctive characteristics of the two elements thus :—
evain ca rasasyotkarsa-hetutve sati (1) *rasa-dharmatvam tathātve sati* (2) *rasavyabhicāristhititvam*⁶, (3) *ayogavyavacchedena rasopakārakatvāṁ ceti lakṣaṇatrayāṁ guṇārām draṣṭaryam* (Kāvyapradipa, *vṛtti*, under VIII, 1. p. 274). As for the Alāmkāras he says :—*rasopakārakatre sati* (1) *tadarṣtitvāṁ, tathātve sati* (2) *rasavyabhicāritvam*, (3) *aniyamena rasopakārakatvāṁ ceti sāmānya-lakṣaṇatrayam alāmkārūṇyāṁ* (*op. cit. vṛtti* under VIII, 2, p. 275).

6. We should mark the propriety of the expression *aca-siti-tayāḥ* in Mammaṭa's definition of Guṇa against that of *jātucit upakurvanti* in his definition of Alāmkāra. Govinda brings out two prominent characteristics of Guṇa from the single epithet *acala-sthitayah*. He explains it as *apṛthaksthitayah* or *avyabhicāristhitayah*. *avyabhicāra* which means non-separation or constancy is, in his opinion, to be judged not only in respect of (the existence of Guṇa in) Rasa but also of the capacity of Guṇa for embellishing Rasa. Thus he remarks :—*avyabhicāraśca rnsena tadupakārena vā rasam vinā ye nāvatiṣṭhante, avatiṣṭhamānāś cāvaśyam rasam upakurvantyarthah.* (*vṛtti* under VIII, 1. p. 274). The Guṇas cannot exist without Rasa and existing in it they invariably help its awakening.

In his *Vṛtti* on *Karikā* 87 (p. 462) Mammaṭa clearly explains the poetic Guṇa on the analogy of human *Guṇa* and sets forth the views of Abhinavagupta regarding the relationship between *Guṇa* and the *varṇa* (letters), by overthrowing the teachings of the Rīti School on this point. His main contention is that just as qualities like bravery etc. belong to the human soul and not to the body, so the poetic excellences like sweetness etc. are properties really belonging to *Rasa*, not to the letters.⁷ In this connection he observes that those who hold *Guṇa* to belong exclusively to the *varṇa* have no insight into the deeper charms of *Rasa* (*rasa-paryanta-vi śrānta-pratītivandhyāḥ-l.* 5, p. 464). The common people, unable to look into the true nature of things (*aviśrānta-pratītayāḥ-1.* 3, p. 464) are often carried away by the mere size of a man and call him brave or not brave according as his body is bulky or small, irrespective of the fact whether or not he really possesses the virtue of bravery at heart. To this assumption they are led by their unguarded observation for the quality of bravery is sometimes found to be co-existent with an impressive appearance.⁸ But we must remember that *this is not always the case* for even a man having a thin body may be brave at heart. And *even when it is so* expressions like 'the body itself is brave' (*ākāra evāsyā śūrah*) cannot be justified unless one takes recourse to a secondary usage. The right use would probably be 'the appearance is suggestive of bravery' (*ākārah śauryavyñjakah*) for

7. ātmāna eva hi yathā śauryādayo nākārasya, taḥā rasa-saiva mādhuryādayo guṇā na varṣānām (l. i, p. 463).

8. kvacit tu śauryādi-samucitasyākara-mahattvāder darśanād
ākāra evāsyā 'śūrah, ityāder vyavahārād, anyatrāśure'pi vitatākṛ-
titva-mātreṇa 'śūra' iti, kvāpi śure'pi mūrti-laghava-mātreṇa
"aśūra" iti aviśrānta-pratītayo...vyavahāranti, (ll. 1-3. p. 464).

this much we can reasonably say of a man from his external features.

Similar is the case with letters in relation to the poetic Guṇa. Those theorists, who cannot dive so far as to comprehend the delectability of Rasa, speak of the letters themselves as being sweet or not sweet (whereas in reality qualities like sweetness etc. belong to Rasa, the soul of poetry). The only consideration, that weighs with them, is whether the letters are soft-sounding or high-sounding and this they take to be the sole criterion for judging the presence of Mādhurya or Ojas in a particular composition. But this criterion is defective, since it is apt to confuse the real issue and if it is accepted, there is just the risk of calling such Rasas and their accessories as are not really sweet as sweet simply by reason of the softness of the letters that express them. At the same time, it is also possible that really sweet passions and their accessories will be treated as 'not sweet' if they are expressed in letters that are not soft-sounding.⁹ Of course it appears from two of Mammaṭa's subsequent sūtras (viz. 99 and 100) that sweetness (Mādhurya) is generally co-existent with soft-sounding letters and energy (Ojas) with high-sounding ones, but we should remember that that is not the last word spoken by him on this point. For, he himself has stated immediately afterwards (in sūtra 102) that letters (and for the matter of that) compounds and diction are sometimes altered in order to suit the nature of (i) the speaker, (ii) the subject matter and (iii) the form of composition. This shows, therefore, that when the letters are properly

9. *madhurādi-vyañjaka-sukumārādi-varṇānām madhurādi-vyavahāra-pravṛtter amadhurādi-rasāṅgānām varṇānām sau-kumāryādi-mātrena mādhuryādi, madhurādirasopakarānānām tesām asaukumāryāder amādhuryādi rasā-paryanta-riśrāntu-pralīti-van-dhyā vyavaharanti* (p. 464, ll. 3-5).

selected they can, like the appearance of a man, only suggest a particular Guṇa but on no account can the Guṇa subsist in the letters entirely. Later on (in *sūtra* 95) Mammaṭa has told us that the Guṇas may be spoken of as subsisting in words and their meanings only indirectly i. e. by taking recourse to a figurative use in the same manner as human virtues have been attributed to the body. It may be noted here that in all that has been said above Mammaṭa does not propound any strikingly novel theory himself. He simply explains by means of a suitable analogy the main principles set forth by Ānandavardhana and specially Abhinavagupta.

Mammaṭa next goes on to criticise two earlier views on the respective position of Guṇa and Alāñkāra. The first of these views is that there is absolutely no difference between the Guṇa and the Alāñkāra. Both these elements are inherent qualities of *Kāvya*. Those who like to draw a distinction between them are led by merely a blind tradition. Virtues like bravery may well be said to subsist in a man by inherence *samarūpa-vṛtti* and ornaments like necklace on his body by conjunction (*saṁyogavṛtti*). But what is true in the case of *laukika guṇa* and *alāñkāra* is not so in the case of *Kāvya*-guṇa and *Kāvya*-alāñkāra, both of which subsist by inherence alone¹⁰. It is not directly known what particular theorist set forth the above views but, Māṇikyacandra (°sainketa, p. 187) and some other commentators of *Kāvya*-prakāśa hold that this was the argument advanced by Bhaṭṭodbhāṭa¹¹ in his *Bhāmahavivaraṇa*. Mammaṭa himself, how-

10. *samarūpa-vṛtti* śauryādayaḥ saṁyogavṛtti tu hārādaya ityastu guṇālāñkāraṇāṁ bhedāḥ. ojaḥ-pi abhrīnām anuprāsopamānānām cobhayeṣām api samavāyavṛtti shiertir iti gaḍḍalikā pravāhṛayaiśānām bhedā ityabhidhānam asat. (K. P. p. 470. ll. 1-3).

11. We have no direct source for ascertaining the views of Udbhaṭa regarding the exact nature of the Guṇas and Alāñkāras,

ever, fully accepts the analogy of *lankika guna* and *alaṁkāra*, as has been seen above.

The other view that Mammaṭa disproves is the one held by Vāmana who opines that the Guṇas are sufficient to produce poetic beauty whereas the Alāṅkāras heighten the beauty thus produced (pp. 89-91, ch. VI.). Mammaṭa argues¹ that if all the Guṇas together be taken to

His main treatise, Bhāmaha-vivaraṇa (referred to in *laghvṛtti* on Kāvyālaṁkāra-sāra-saṅgraha, Ed. Banhatti, p. 14) is now lost. In his Kāvyālaṁkāra-sāra-saṅgraha which now exists, he has told us nothing regarding his views on Guṇa. But Indurāja, while commenting on Udbhaṭa's definition of the poetic figure Kāvya-liṅga (vi, 7), brings in a curious discussion about Guṇas and Rasas. N. D. Banhatti (notes on Kāvyālaṁkāra-sāra-saṅgraha, pp. 154-59) has already shown the unprofitable character of this discussion inasmuch as it is hopeless attempt at reconciling the views of Vāmana with those of the Rasa-dhvani theorists. Udbhaṭa's views can be gleaned only from second-hand sources, e.g. Alāṅkārasarvasva (p. 7) and Pratāparudra Yośobhūṣaṇa with its commentary Ratnāpaṇa (p. 334, ed Trivedi). These show that Udbhaṭa maintained very slight distinction between Guṇa and Alāṅkāra. The former in his opinion, belongs to saṅghatana only, whereas the latter belongs to śabda and artha (*udbhāṭadibhis tu guṇālaṁkārāṇāṁ pṛāyaśāḥ sāmyam eva sūcītām, bīṣaya-mātreṇa bhedapratipūdanāt. saṅghatā-dharmatvena śabdā-tha-dharmatvena ceṣṭeh.* Alāṅkārasarvasva, loc. cit.). The view quoted by Mammaṭa, however, makes absolutely no difference between the two elements. Banhatti is probably right when he says that these views agree in the main point, namely that, there is no essential difference between the Guṇa and the Alāṅkāra in Udbhaṭa's theory of Poetry.

12. *yad apyuktam kāvya-sobhāyāḥ kartāro dharmā guṇās tad-
atīṣaya-hetavas tralaṁkārā iti tadapi na yuktam yataḥ kim
samastair guṇaiḥ kāvya-vyavahāra uta katipayaiḥ. yadi samastaiḥ
tat katham asamasta-guṇā gaudī pāñcāli ca ritih kāvyaṣyātmā.
atha katipayaiḥ tataḥ*

adīv atra prajvalatyagnir uccaiḥ

prajyāḥ pradyannullasatyēṣa dūmaḥ |

ityādāvojāḥ-prabhṛtiṣu guṇeṣu satsu kāvya-vyavahāra-prāptiḥ
(pp. 471-72)

account for poetry, as such, then the Gaudī and Pāñcālī Rītis (as accepted by Vāmana) cannot be regarded as the essence of poetry because they are not marked by all the Guṇas. On the other hand, if the presence of only one or two Guṇas can produce the poetic charm, then a purely unpoetical passage e.g. one containing *gādhabandhatva* has to be regarded as poetry.

Following the authors of the Dhvanyāloka, Mammata enumerates and defines only three Guṇas, namely, Mādhurya, Ojas and Prasāda.

- (1) Mādhurya gladdens the heart by way of producing a melting thereof. It resides ordinarily in Śringāra (*sambhoga*), but it is also present in increasing degrees in Karuṇa, Vipralambha Śringāra and Sānta Rasas¹³.
- (2) Ojas which leads to a glow in the form of an expansion of the heart, resides generally in the Vira Rasa and it is felt in increasing degrees in Bibhatsa and Raudra Rasas¹⁴.
- (3) And lastly, Prasāda is that quality which pervades the mind like fire among dry fuel or like a clear stream of water. It is present everywhere i.e. in all Rasas and in all compositions¹⁵. The

13. āhlādakatvām mādhuryām Śringāre druti-kāraṇam |
karuṇe vīpralambhe tacchante cātiśayānvitam ||
(sūtras 90-91, pp. 474-75).

14. dīptyatma-vistṛter hetur ojo vīra-rasa-sthitī |
bibhatsa-raudra-rasayos tasyādhikyām krameṇa tu ||
(sūtras 92-93, pp. 475-76).

15. śūkrendhanāgnivat svaccha-jala-vat sahasaiva yaḥ |
vyāpnoty anyat prasādo'sau sarvatra tihita-sthitih ||
(sūtra 95, p. 477).

The analogy of clear water and of fire among dry fuel was brought in first by Abhinava (*jhog iti śūkra-kāṣṭhāgnī-dṛṣṭāntenū-*

erucial character of this Guṇa is its capacity for bringing out clearly the sense of a passage as soon as it is read-out¹⁶.

Mammaṭa studies critically the ten śabdagunas of Vāmana¹⁷ and limits them down to the three mentioned above. He holds that some of the ten Guṇas can very well be included in these three (*kecid antarbhavantyesu*), some are considered to be merely absence of demerits (*doṣa-tyāgat pare śritāḥ*) while others are positive demerits in certain cases (*anye bhajanti doṣatram kūtracit, sūtra* 96, p. 478). Thus, Vāmana's (1) Śleṣa (coalescence of words) (2) Samādhi (adjustment of structural ascent and descent) (3) Udāratā (liveliness of the composition) and (4) Prasāda (looseness of structure mixed up with certain cohesiveness)—all come under the single quality Ojas in the new theory. (5) Mādhurya, which consists in distinctness of words can, in a sense, be included under the same Guṇa in the new theory for it will be seen later on that a diotion, if it is to be favourable to the quality of Mādhurya, must either be free from compound words (*avṛttiḥ*) or contain compounds of only medium length (*madhyavṛttir vā*) (6) Arthavyakti or explicitness of sense comes under 'Lucidity'. (7) Samatā, which consists in

*kaluśodaku-dṛṣṭāntena ca tad akāluśyam prasannalvam nāma sarva-rasānām guṇah.....*¹⁸locana, p. 82, 11. 7-8) Bharata, of course, mentioned in a different context (VII, 7, K. M. T.) the first analogy met with in Mammaṭa's text.

16. *śruti-mātreṇa śabdāt tu yenārtha-pratyayo bhavet |*
sādhāraṇah samagrāṇām sa prasādo guṇo mataḥ ||
(sūtra 101, p. 468).

17. It ought to be noted that Mammaṭa never mentions Vāmana by name in connection with his treatment of the Guṇas but the definitions of the ten Guṇas (each of *śabda* and *artha*) scrutinised by him leave no room for doubt that he is referring to the treatment of Vāmana.

a uniformity of diction, is sometimes a positive defect. And lastly (8) Saukumārya and (9) Kānti which consist in freedom from harshness and richness of words (*i.e.* avoidance of the commonplace) respectively are, really speaking, the negations of the technical defects, Kaṣṭatva and Grāmyatva (*vṛtti* on *sūtra* 96, p. 479). (10) Vāmana's Ojas is of course included under Mammaṭa's Guṇa of the same name.

Mammaṭa then explains away the so-called *artha-guṇas* of Vāmana. In his opinion Vāmana's *artha-guṇa* (1) Ojas, defined as boldness in the expression of ideas, is nothing but a strikingness of utterance and as such it is not a Guṇa at all. *Kārya* can well exist without such strikingness, *uktivairictrya* itself being the opposite of the technical Doṣa, Anavikṛtatva, Vāmana's (2) Mādhurya need not be enumerated as a positive excellence. His (3) Prasāda, which involves mention of what is absolutely necessary, is only the opposite of Adhika-padatva Doṣa. Similarly, his (4) Saukumārya and (5) Udāratā are merely the negations of Amaṅgalāślīla and Grāmyatva Doṣas respectively. Commingling of ideas (*ghaṭanā*) is only a strikingness and so (6) Vāmana's Śleṣa stands outside the range of excellences (7) Prakramābheda is merely a *doṣabhāva*, hence his Samatā is not a Guṇa. (8) Samādhi, which consists in comprehending the meaning of a poem (as being original or borrowed), cannot be regarded as a special Guṇa. A composition cannot certainly be regarded as poetry at all unless the reader understands the meaning of it and ascertains whether it is original or borrowed. Then again, Vāmana's (9) Arthavyakti, characterised as *vastu-svabhāra-sphuṭatva*, comes under Mammaṭa's poetic figure Svabhāvokti and his (1) Kānti, defined as *dīptarāsatra*, is included under Rasadhvani either predominant or subordinate (*vṛtti* on *sūtra* 96, pp. 481-33). Thus it is shown that Guṇas that pertain to the sense in the opinion

of Vāmana, ought not to be mentioned separately (*tēna nārthaguṇā vācyāḥ...sūtra* 97, p. 483).

Each of the three Guṇas accepted in the new theory is produced (or suggested) by a particular arrangement of letters (*vargā*), compounds (*samāsa*) and style of composition (*vacanā*). Thus, (i) all *sparsā* letters or (mutes from *k* to *m*) excepting the letters of the *ta-varga* combined with the last letter of their respective *vargā*, (ii) the consonants *r* and *ṇ* with short vowels, (iii) absence of compounds or presence of short compounds and (iv) soft diction...these are specially favourable for the quality of Mādhurya.¹⁸ Similarly (i) compound consonants formed by the combination of the first and third letters of a *vargā* with the letters immediately following them (*i.e.* with the second and fourth letters respectively) (ii) as also those formed by any sort of combination with *r* (iii) combination of similar letters (iv) all the letters of the *ta-varga* excepting *ṇ* (which is favourable for Mādhurya), (v) palatal and cerebral sibilants (vi) long compounds and (vii) bombastic style...these are suggestive of the quality Ojas.¹⁹ No particular letters or compounds have been fixed for the Guṇa, Prasāda. Any letter or compound may be employed herein provided that perspicuity, which is the *sine qua non* of this Guṇa, is not lost. Those that are detrimental to it ought to be rigorously abandoned.

It will be interesting to note that, while Mammata does not admit Riti as a separate element of poetry, although he does not altogether leave out of consideration the question

18. *mūrdhni vargāntyagāḥ sparsā aṭavargā ranau laghū | avṛttir madhya-vṛttir vā mādhurye ghaṭanā tathā ||*
(*sūtra* 99, p. 484).

19. *voga ādya-tṛtyābh्याम् antyayo, reṇa tuliyayoh
tāḍih, śaṣau, vṛtti-dairghyāṁ, gumpha uddhata ojasī ||*
(*sūtra* 100, p. 485, see also the *vṛtti*.)

of structure or diction. This has been covered by his conception of Vṛtti, which comes in course of his treatment of the śabdālaṁkāra Anuprāsa in ch. IX. Vṛtti has been defined as that function of some fixed letters which (comes within the province of *i.e.*) remains subordinate to Rasa (*niyata-varna-gato rasa-viṣayo vyāpārah... vṛtti* on *sūtra* 105, p. 495). Mammaṭa enumerates and defines three different Vṛttis, namely, (1) Upanāgarikā, (2) Paruṣā and (3) Komalā or Grāmyā and remarks that these three Vṛttis have been called Vaidarbhi, Gaudī and Pāñcālī Ritis respectively by some earlier theorists like Vāmana.²⁰ The diction which is characterised by letters suggestive of Mādhurya is called Upanāgarikā (*mādhurya-vyañjukair varṇair upanāgarikocaye...sūtra* 108, p. 497); that which is characterised by letters suggestive of Ojas is known as Paruṣā (*ojah-prakāśa-kais tais tu paruṣā...sūtra* 109, loc. cit) and that characterised by letters other than those mentioned above is Komalā or Grāmyā (*komalā paraiḥ...sūtra* 110 loc. cit.). Mammaṭa has no doubt been considerably influenced by Udbhaṭa in respect of his nomenclature and definition of individual Vṛttis but they view this poetic factor from different angles. Udbhaṭa looks upon the Vṛtti as a definite arrangement of letters,²¹ which may impart

poetic charm on its own account and which is not theoretically related to any other poetic element.^{21a} Mammata's Vṛtti, on the other hand, is a definite arrangement of letters, no doubt, but it cannot produce the poetic charm on its own account because it has explicitly been said to be a *rasa-viṣaya rāyapūra*. It is true that Mammata's Vṛttis have not been definitely mentioned to be connected directly with the Rasa. They are determined primarily by their capacity for suggesting particular Guṇas. But since the Guṇas reside in Rasa, the Vṛttis may be taken to be subservient to Rasa through indirect association or *paramparā-sambandha*. This would remind us of Dhvanikāra's Saṅghaṭanā, which has been characterised as manifesting Rasa through the Guṇas (VIII A, pp. 214-6 above). But in spite of their apparently similar nature, we should not identify Dhvanikāra's Saṅghaṭanā with Mammata's Vṛttis. We must note that Ānandavardhana does not fix a particular Saṅghaṭanā for a particular Guṇa, while Mammata defines each of his Vṛttis in terms of a particular Guṇa. Ānandavardhana's Saṅghaṭanā is determined by the absence or presence of compound words whereas in Mammata's treatment of Vṛtti the question of compound words is not at all touched upon but the presence of particular letters suggesting particular Guṇas is discussed. We must also note that the sphere of Mammata's *ghaṭanā* or *gumpha* (*sūtras* 99-100) is wider than that of Dhvanikāra's Saṅghaṭanā.

21a. This is what we can gather from the Kāvyālankārasārasaṅgraha. Whether Udbhaṭa, who is also known to have commented on the Nātyāśāstra (where the Nātyavṛttis e.g. kaiśiki, Sāttvati are connected as a matter of course with Rasa), was influenced in nomenclature as well as in conception to a certain extent by Bharata's view is a question that can not be answered in the absence of the commentary referred to.

The respective position of the concepts of Riti and Guṇa came to be finally settled by the authors of the Dhvanyāloka on the basis of the part they play towards helping the realisation of the underlying soul of poetic sentiment and not as an external element belonging to *śabda* and *artha*. Mammaṭa, in his attempt to establish a clear-cut scheme of poetics, accepted the views and principles of the Dhvanikāra and Ānandavardhana, but he thought it necessary to examine critically and refute the Rīti-Guṇa theory of the early writers before establishing his own. Later post-dhvani writers generally elaborated the teachings of the new school, taking Mammaṭa as a type. Some of them curiously adhered to the teachings of the predhvani schools.²²

22. The older Vāgbhaṭa follows Rudraṭa in classifying Ritis in terms of compound words (Vāgbhaṭālaṁkāra, IV, 150-51). Properly speaking, there are two Ritis, viz., (1) Vaidarbhi, when the letters are not compounded and (2) Gauḍi, when they are compounded. The types Pāñcāli and Lāṭiyā are not recognised by commentators as being set forth by Vāgbhaṭa (fn on p. 61, op. cit.) although these two Ritis are actually found in the text (IV, 150) defined exactly after Rudraṭa. Guṇas and Rasas have absolutely no part to play in the older 'Vāgbhaṭa's Ritis. Ten Guṇas are enumerated. They generally correspond in nature to the *śabda-guṇas* of Vāmana excepting (1) Mādhurya which is defined as *sarasārtha-padaṭṭva* (iii, 15a) and (2) Samādhi (iii 11) which bears the character of Daṇḍin's Guṇa of the same name. Vidyānātha defines Riti as *guṇaśliṣṭa-padaśamghaṭanā* (Pratāparudra^o, Kāvyaprakaraṇa, p. 63) which is akin to the old definition given by Vāmana. He defines Gauḍiyā Riti in relation to Guṇas (*ojah-kānti-guṇopetā...* op. cit. p. 65). But curiously enough his Vaidarbhi is not defined in terms of the Guṇas. This is marked by an absence of (1) harsh structure (*bandha-pārusya*), (2) difficult words (*śabda-hāṭhinya*) and (3) long compounds (*atidīrgha-samāsa...* op. cit. p. 64). His Pāñcāli possess the characteristics of both Vaidarbhi and Gauḍi (*ubhayātmikā ...* op. cit. p. 66). We have already seen (VII B. pp. 158-9 above) that Vidyānātha follows the scheme of Bhoja's twenty four Guṇas.

Hemcandra follows Mammaṭa closely in (i) his conception and execution of the Guṇas, (ii) his non-acceptance of Riti as a separate poetic elements and (iii) his enumeration and characterisation of the Vṛttis. He defines the three Guṇas after Mammaṭa... (1) Mādhurya, as the cause of a melting of the heart (*druti-hetuḥ*... Kāvyānuśāsana p. 201), (2) Ojas, as the cause of its expansion (*dīpti-hetuḥ*... op. cit. p. 202) and (3) Prasāda as the cause of pervasion (*vikāsa-hetuḥ*... op. cit. p. 203); but he differs from the latter in holding that a greater degree of Mādhurya exists in the different Rasas in the order Sambhoga, Śānta, Karuṇa and Vipralambha (p. 201). The letters and compounds that suggest these Guṇas are in his opinion, the same as those discussed by Mammaṭa.

Vidyādhara enumerates and defines three Rītis after Vāmana (Ekāvalī V, 9-12, pp. 149-50) remarking that Āvantikā and other Rītis are not separately mentioned in view of the fact that they constitute special cases only by the admixture (*sāmkarya*) of the three orthodox Rītis (op. cit. V, 13, p. 150). He accepts and defines three Guṇas and explains away the *daśa-guṇa* theory of the Riti school after the manner of Mammaṭa (V, 7-8, p. 48). But although Vidyādhara accepts only three Guṇas and does not admit Kānti as a separate Guṇa, it is strange that he defines Pañcāli and Gaudi Rītis in terms of Kānti (along with Ojas in V, 11-12, pp. 149-50).

The younger Vāgbhaṭa adheres to the *daśa-guṇa* theory of the Riti school but he defines Mādhurya, Ojas and Prasāda in the light of the definitions given in the Dhvani school²³ and classifies his Rītis on the basis

23. (i) *yatrānandam amandaṁ mano dravati, tan mādhuryam. śringāra-śānta-karuṇeṣu krameṇādhikyam.*
(Kāvyānuśāsana ch. II, p. 30).

thereof. His Samādhi (p. 30) is the same as that of Daṇḍin and each of the remaining six of his Guṇas (pp. 29-30) partakes of the nature of the corresponding *śabda-guṇa* of Vāmana. When he accepted *in toto* the character of all the three Guṇas of the Dhvani theorists, it is really strange that he ignored the latter's criticism of the earlier *daśa-guṇa* theory, but kept the number intact instead. This proves that these minor writers were never great theorists and so it is idle to expect always a systematic treatment at their hands.

The younger Vāgbhaṭa has assigned a place to the Rītis in his system—Rītis conceived in relation to Guṇas as well as special letters, structures and compounds. The Rītis are enumerated as three—Vaidarbhi, Gaudiyā and Pāñcāli which possess respectively the Guṇas, Mādhurya, Ojas and Prasāda and each of which is composed of a special structure.²⁴ It is interesting to note in this connection that the younger Vāgbhaṭa was not the first writer in the Postdhvani period to bring in the idea of Rīti in his scheme of poetry. We have already seen that Mammaṭa was not much for

(ii) *dīptihetur ojaḥ. vīra-bībhatsa-raudreṣu krameṇa višeṣato ramyam.* (ibid).

(iii) *jhagity arthārpaṇena ceto-vikāśa-janakaḥ sarvarasa-racanātmakaḥ prasādaḥ.* (p. 31).

24. (i) *mādhurya-guṇopayuktā vaidarbhi ritiḥ. asyāṁ ca prāyeṇa (1) komalo bandhaḥ (2) asamāsaḥ (3) ṭa-varga-rahitā niṣapañcamākrāntā vargāḥ (4) raṇau hravāntaritau ca prayojyau.* (p. 31).

(ii) *ojo-guṇayuktā gaudiyā ritiḥ. asyāṁ ca (1) bandhauddhatyām (2) samāsa-dairghyām (3) saīnyukta-varṇatvām (4) prathama-tṛtyākrānti u dvitīya-caturthaṁ yuktau (5) rephas ca kāryaḥ.* (Ibid).

(iii) *prasāda-guṇa-yuktā pāñcāli. atra suśliṣṭo bandhaḥ prasiddhāni ca padāni.* (Ibid).

admitting Riti as a separate poetic element (p. 231 above). It was his commentator, Caṇḍīdāsa, who was perhaps the first among the followers of the Dhvani theory to devote some attention towards a separate treatment of this element. Although he remarks that Ritis are nothing more than particular arrangement of letters which need not have any technical name because they have no peculiar characteristics²⁵, he himself offers a separate definition of each of the three Ritis (referred to by Mammaṭa) in terms of a particular Guṇa and a special structure of composition²⁶.

Viśvanātha follows, in the main, the teachings of Mammaṭa (and sometimes the latter's commentator Caṇḍīdāsa, whom he introduces to us as the younger brother of his grand-father)²⁷. In the first chapter

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25. *etā ereti...tūṣāñca śabdavinyāsāpr̥thagrūpatvāt. vinyāsa-*
mātre ca nātiśayinī vilakṣaṇanāmāyogat.
(K. P. dīpikā, fol. 120a, India Office ms.)
26. *prasāda-vyañjaka-komala-prāya-varṇamayī vaidarbhi-*
ojovyañjaka-paruṣapīṭaya-varṇamayī grudī. mādhurya-
vyanjaka-maṣṇa-prāya-varṇamayī pāñcāli. (Ibid)
27. *asmat-pitāmahānūja-kavipāṇḍitamukhya-śrīcaṇḍīdāsa-*
pādānām.....S. D. P. 506. vṛtti on Kar 60i.

Viśvanātha's indebtedness to Caṇḍīdāsa is clearly seen in several places of the latter's *Odīpikā*. The most important instance is Viśvanātha's definition of poetry as well as the manner of his criticism of Mammaṭa's definition. Viśvanātha's definition *vākyāṁ rasātmakāṁ kāvyaṁ* (*kar.* 3. p. 19) is only another form of Caṇḍīdāsa's remark.....*āsvādajīvātuh pāda-sandarbhaḥ kāvyaṁ* (*Odīpikā*, ed. S. P. Bhattacharyya, p. 13). Besides, the following lines of Caṇḍīdāsa will show to what extent Viśvanātha had drawn upon him when he established his definition of poetry by overthrowing the one given by Mammaṭa. Says caṇḍīdāsa “.....*doṣa-tāratamīccāsvādabhāva-tāratamīyam, na tu kāvya-tāva-hāniḥ,*
teṣāṁ sarvatra vyāpaka-tvāt. guṇāścasvāda-śarirāntargata ēva,
na tu śabdārtha-racanā-dharmā iti. ye tvadosāv iti lakṣaṇāṁśam.

of his work he has explained poetry (strictly the different poetic elements, *viz.*, Rasa, Guṇa, Dosa, Rīti and Alaiṅkāra) in analogy with a human being (cf. his remarks in fn. 2. p. 219 above). He is the only post-dhvani writer who has given a systematic treatment to the Rītis in relation to Rasa and Guṇa and in so doing he is evidently indebted to Mammaṭa and Caṇḍīdāsa. His definition of Rīti shows that it is a suitable arrangement of words (more strictly of letters) which directly adorns the body of poetry and ultimately helps the realisation of Rasas and the like²⁸ just as a proper adjustment of the different limbs of a man directly beautifies his body as a whole and indirectly his soul. Four different Rītis have been mentioned and defined. They are (1) Vaidarbhi (2) Gaudī (3) Pañcāli and (4) Lāṭīkā, the last being added to the orthodox enumeration. They clearly comprise in their wide sphere Mammaṭa's conception of (1) the Vṛttis and (2) *ghaṭanā* or *gumpha* (special structures that suggest particular Guṇas). In Mammaṭa's Vṛtti which constituted only a particular aspect of the verbal figure alliteration (*Anuprāsa*), it was not possible for him to deal with anything beyond an arrangement of *letters*. But since Viśvanātha admitted Rīti as a separate poetic element, he could conceive of it from a much broader point of view, including therein everything that can be meant by the expression 'structure of words', *viz.*, the arrangement of letters, the use of compounds and the total

(K. P. sūtra 1. p. 13) *icchanti teṣām kāvyaत्वाम् nirviśayam atyanta-pravirala-viśayām vā syād, uktād eva nyāyāt, yas tu rasādi-hīne'pi kvacana kāvya-vyāpadeśah sa bandhādi-sāmyād gaṇa eva.* (loc. cit. Compare this with Viśvanātha's *rītti* on pp. 11 and 18.)

28. *pādaśāmghaṭanā rītir ṣaṅga-sāṁsthā viśeṣavat upakartri rasādinām.....ch. IX. Kar 624. p. 526.*

effect which these impart to the structure as a whole. Thus, his Vaidarbī contains (1) either absence of compounds or presence of only short compounds, (2) letters suggestive of the quality of Mādhurya which serve to make the nature of the composition sweet and tender²⁹. And since this Rīti is related directly with the Mādhurya Guṇa³⁰, it ultimately helps the manifestation of Śringāra (both Sambhoga and Vipralambha varieties), Karuna and Śānta Rasas in which that Guṇa resides in different degrees (VIII, Kar. 607. p. 512). Similarly, his Gaudī is marked by (1) long compounds and (2) letters suggesting the quality of Ojas which lend to the structure of composition gaudiness or grandiloquence³¹. This Rīti is specially favourable for Vira, Bibhatsa and Raudra Rasas in which Ojas resides in increasing degrees (VIII, Kar. 609. cd, p. 513). His Pāñcālī is composed of (1) letters other than those used in Vaidarbī and Gaudī Rītis and (2) compounds of some five or six words³². Viśvanātha has not

29. mādhurya-vyāñjakair varnair racanā lalitātmikā |
avṛttir alpa-vṛttir vā vaidarbī rītir iṣvate ||

S.D. IX, Kar. 626, p. 526.

30. It ought to be noted in this connection that Cāṇḍīdāsa defined the Rītis Vaidarbī, Gaudī and Pāñcālī in terms of the Guṇas Prasāda, Ojas and Mādhurya respectively. Viśvanātha's characterisation of the Rītis approaches that of the younger Vāgbhaṭa (P. 236 above).

31. Ojah-prakāśakair varnair bandha ādambarah punah |
samāsa-bahulā gaudi..... ||

op. cit. IX, Kar 627. p. 527.

32.varnaiḥ śeṣaiḥ punar dvayoh |
samasta-pañca-ṣa-pado bandhah Pāñcālikā matā ||

op. cit. IX, Kar 628, pp. 527-28.

explicitly determined the nature of the composition in this Rīti, but the verse :—

*madhurayā madhu-bodhita-mādhavī-
madhu-samṛddhi-samedhita-medhayā !
madhukarāṅganayā muhur-unmada-
dhvanibhṛtā nibhṛtakṣaram ujjage !*

(Śisupālavadha VI, 20)

which he cites (p. 528) as its illustration, shows that it has generally a tender effect on the mind of the reader and as such it partly partakes of the nature of the Vaidarbī Rīti. It should be observed in this connection that Viśvanātha's quotations from the earlier writers like Rudraṭa and Bhoja in connection with his Vaidarbī and Pāñcāli Rītis respectively appear to be quite out of place. Instead of supporting his own position these quotations display a bit of his uncritical nature for they present a poetic ideal altogether different from the tradition which he is following³³. If it is argued, that he has presented the earlier writers' view-points in contrast to his own (as his use of the particle *tu* in *bhojas tu, rudraṭas tu* would imply), why should he specifically select these two writers (along with Purusottama whom he cites in connection with Gaudī) specially when they were not known to have been theorists of any remarkable order? Viśvanātha's

33. He quotes the following verse under the name of Rudraṭa (*rudraṭas tvāha*) but curiously enough, it is not traceable in the Kāvyālāṅkāra of that author :

*asamastaika-samastā yuktā daśabhir guṇaiśca vaidarbī !
varga-dvitiya-bahūtā svalpaprāṇakṣarū ca subidheyā !*

op. cit. p. 527.

Bhoja's definition of Pāñcāli, as we have already seen (ch. VII B. P. 156 above), involves *inter alia* the Guṇas Sukumāra which Viśvanātha himself has explained away after the manner of Mammata.

Lāti Riti, defined as that which possesses the characteristics of both Vaidarbhi and Pāñcāli³⁴, appears to have been practically an unnecessary addition, for, if this is accepted as a separate Riti, one may equally expect two other new types, standing midway between the Ritis (1) Vaidarbhi and Gauḍī and (2) Gauḍī and Pāñcāli.

It is worthy of note that just like Mammaṭa, Viśvanātha sanctions a change in the fixed nature of composition (shown above) in accordance with its suitability to the nature of (1) the speaker, (2) the person spoken to and (3) the theme of discourse (*kracit tu raktrādyanyucityād anyathā racanādayah*.....IX, Kar 630. p. 530). For instance, it has been seen above that Ojas resides in Raudra Rasa and long compounds as well as bombastic style are favourable for Ojas. But still these should be abandoned in a drama (where even this Rasa is depicted) lest they hinder, in any way, the production of the dramatic effect (*nāṭakādau raudre'pyabhinaya-pratikūlatrena na dīrgha-samāsādayah...vṛtti* p. 530). Similarly, soft letters should not be used (even) in Śringāra Rasa when that is being depicted in an ākhyāyikā (*evam ākhyāyikāyān śringāre'pi na masṇavarnādayah* (ibid)). For, this kind of work possesses some amount of historical interest and consequently the grand effect of the subject-matter must be preserved by all means. It is needless to mention that in prescribing the above rules for a change in the stereotyped nature of the structure of composition Viśvanātha is indebted directly to Mammaṭa and indirectly to Ānandavardhana.

If we analyse our study of Mammaṭa's treatment of the Guṇas, it will be seen that we have discussed the

34. *lāti tu ritir vaidarbhi-pāñcālyor antarā sthitā |*
op. cit. IX, Kar 629. p. 528.

question under four broad heads, viz, his (1) *sāmānya-lakṣaṇa*, (2) his *viśeṣa-lakṣaṇa*, (3) his criticism (3a) of the treatment of earlier writers regarding the general position of Guṇa and Alainkāra as well as (3b) of the *daśa-guṇa* theory of Vāmana, and lastly (4) his ascertainment of special structures of composition in relation to particular Guṇas. Viśvanātha, however, does not touch upon the question of earlier writers' views on the respective position of Guṇa and Alainkāra. Otherwise he has been an out-and-out follower of Mammaṭa in respect of the main principles involved in the last two points mentioned above. Thus, he has proceeded on the same line of arguments and has generally expressed the same ideas in his own way. He has explained away Vāmana's *artha-guṇas* and has resolved his *śabda-guṇas* into the three new Guṇas exactly after the manner of Mammaṭa. He has sometimes converted the *vṛtti* portions of the K. P. into *kārikā* forms in his own work:³⁵ but hardly has he given us any novelty of treatment regarding the two points just spoken of.

And so far as the first of the above four points (i. e. general definition or *sāmānya laksana* of Guṇa)

35. To witness one or two specific instances, we may just compare Viśvanātha's Kārikās :

śleṣah samādhir audāryam prasāda iti ye punah |
guṇāś cirantanair uktā ojasv antarbhavanti te ||
mādhurya-vyājakatvām yad asamāsasya varṇitam |
prthak-pādatvām mādhuryam tenai vāngīkṛtam punah ||
artha-vyakteḥ prasādākhyā-guṇenāiva parigrahah |

(S.D. VIII, Kars 614-16, pp. 515-18).

with Mammaṭa's *vṛtti* :

bahūnām api pādānām ekavad-bhāsanātmā yaḥ śleṣah, yaścūrohā-
varohakrama-rūpaḥ samādhiḥ, yā ca vikāṣatva-lakṣaṇodārata,
yaścaujomiśrita śaithilyātmā prasādaḥ, teṣām ojasv antarbhāvah.
prthak-pādātvorūpām mādhuryam bhaṅgīyā sākṣād upāltam.
prasādenārthayaktir gṛhitā..... (on sūtra 96, p. 476).

is concerned, Viśvanātha does not appear to have been so explicit as Mammata and to have analysed its nature and scope as the later writer Govinda (pp. 281-82) has done. He characterises Guṇa as merely a virtue of Rasa, the *aṅgi artha*, just as heroism etc. are of the human soul.³⁶ But he does not think it to be necessary to explain the nature of the association between Guṇa and Rasa.

This is probably more than made up in his definition of the individual Guṇas (*viśeṣa-lakṣaṇa*) where he has thought fit to differ from his master Mammata. While the latter understands the Guṇa to be a cause of the mental condition involved in the realisation of the Rasa in which the Guṇa in question resides (fn. 13-14. p. 228 above,) the former supports Abhinava (p. 206 above) and boldly lays down that the Guṇa is identical with the mental condition and not the cause thereof.³⁷ He explains away Mammata's *sūtra mādhuryam druti-kāraṇam* by remarking that the melting of the heart cannot be regarded as an effect of Mādhurya because it has got no separate existence except in the aesthetic bliss³⁸ in the

36. *rasasyāṅgitvam āptasya dharmāḥ śauryādayo yathā
guṇā mādhuryam ojītha prasāda iti te tridhā* ||
(S.D. Kar. 604-5 pp. 510-11)

37. *citta-dravibhāva-mayo hīḍo mādhuryam ucyate
ojāś cittasya vistāra-rūpam dīptatvam ucyate*
(op. cit. Kar. 606 p. 511)
(Kar. 609 p. 513).

38. *yat tu kenacid uktam 'mādhuryam druti-kāraṇam' iti tanna.
dravibhāvasyāsvādasavarūpāhlādābhinnatvena tat-kārya-
tvābhāvāt*(Vṛtti on Kar. 606 p. 511).

It ought to be noted that here too Viśvanātha has been considerably influenced by the teachings of Candideśa who, while commenting upon Mammata's definition of Mādhurya, remarked :—*drutikāraṇam iti lyut-pratyayah bandhūdisahakāritva-*

form of a mental relish. The realisation of Rasa is possible only through and in the form of (a mental condition like) the melting of the heart, so that it is absolutely idle to try to feel the existence of the *cittavṛtti* (*dravibhāra*), the Guṇa and the Rasa separately. We have already explained this point of view in detail (pp. 206-8 above) and need not dilate upon it here anew. Viśvanātha's subtle power of poetic realisation prompted him readily to appreciate the view-point of Abhinava and following the wake of Cāṇḍīdāsa to do away with any artificial distinction between the *cittavṛtti* and the Guṇa.

C

JAGANNĀTHA.

Jagannātha has never been explicit upon the point as to what position exactly he assigns to the Guṇas in his theory of Poetry but he has left his views to be inferred by the student of the Śāstra from a study of his treatment which is, as we shall see later on, mostly an attempt at harmonising the teachings of the old school with those of the new. Jagannātha's treatment of the Guṇas proper as well as of the structures favourable for and detrimental to them extends over a considerable length (Rasagaṅgādhara, pp. 53-74) and throughout this one would apparently mark in him a tendency towards avoiding the question as to the views of what school of opinion he is really subscribing to. Thus, his remarks at the very beginning

*prakuṭanaparāḥ. lakṣaṇantu citta-dravibhāva-mayā āhlādo
mādhuryam ityeva. na tu kārapaṁ hetur iti vyākhyānam jyāyāḥ.
dravibhāvasyāsvāda-svarūpāhlādabhinnatvenātatkāryatvāt.....
(ḍīpikā, India Office Manuscript, fol. 112 a-b).*

of his treatment of the Gunas (*rāsesu caiteśu nigaditesu mādhuryaijah-prasūdākhyāṁs trīn guṇān āhuḥ*, p. 53) would probably lead one to understand that he is adhering to the teachings of the early Dhvani theorists. But shortly after, when he proceeds to deal with the question of the substrata of the Gunas, one certainly considers him to be leaning towards the views of the Rīti school.

We have seen that the theory of Gunā as conceived by the authors of the Dhvanyāloka was developed further on the same line by Mammaṭa. His views were accepted with slight or no modification by almost all the later writers till the advent of Jagannātha who was the first (and indeed the last) to raise his finger against this unqualified acceptance. While Jagannāth does not totally reject the position of the Dhvanikāra that the Gunas belong to Rasa, his main objection against the theory of his predecessors of the Dhvani school is that the Gunas do not belong exclusively to the Rasas but they belong to the word and its sense as well—not secondarily but primarily—a view which bears adequate testimony to the influence which the teachings of the school of Vāmana worked upon Jagannātha. Next he proceeds to discuss the twenty Gunas of Vāmana within the remarks *jarattarāś tu* (p. 55).....*ityāhuḥ* (p. 62) with his own views here and there, and immediately after that he criticises these Gunas exactly after Mammaṭa beginning with *apare tu.....na tāvataḥ svikurvanti* (p. 62=others do not admit so many Gunas) and ending this criticism with “*atas traya eva gunā iti mammaṭabhatṭādayaḥ*” (p. 64). Last of all he takes up the question of the word-structures (pp. 64-73) in which he displays unmistakable traces of the influence of the Dhvani theorists. We shall discuss these as far as necessary in their proper places.

It is interesting to note that Jagannātha has not given us any general definition of Gunā nor has he accepted the

one given by the early Dhvani theorists but he has presented the character involved in the latter's individual Guṇas in such a way that it appears to constitute somewhat like a general definition¹ in his treatment. The early Dhvani theorists' definition of Guṇa, as we have already seen, implies that (1) Guṇas are (primarily) the properties of Rasa, (2) they reside invariably in Rasa and as such (3) they help the manifestation of Rasa ; and the question of the production of some mental conditions through or by the Guṇas comes in their treatment afterwards, as *vīśeṣa laksāṇa*, in connection with the individual Guṇas. But Jagannātha has observed the fundamental character (*viz.*, the production of one or other mental condition) underlying these individual Guṇas and appears to have utilised it in connection with the Doctrine of Guṇa in general so as to assign a definite independent character to that element.² In other words, he judges Guṇa

1. Jagannātha's remarks in this connection are interesting though not explicit :—*evāṁ tarhi drutyādi-cittavṛtti-pryojakatvam, prayojakatāsambandhena drutyādikam eva vā mādhuryādikam asiu*”, (p. 55.) It will be seen that he has not expressly stated “*drutyādi-cittavṛtti-pryojakatvam guṇah*” and as such his remarks noted above cannot, strictly speaking, be looked upon as a definition of the element. But his very attempt at characterising all the Guṇas together, instead of defining them separately like the earlier Dhvani theorists, gives the student sufficient indications to understand that it was his intention to incorporate in the above remarks the fundamental character of the element itself.

2. This is, in a sense, an advance made upon the treatment of his predecessors whose Doctrine of Guṇa, having no separate existence excepting in Rasa, does not naturally bring a definite idea as to its own character, for, when it is remarked that a quality belongs to some known factor (*e.g.* Rasa here) or is a *dharma* of it, nothing is thereby said so as to give one a clear and definite idea of the quality itself. We should remember, in this connection, that towards this advancement Jagannātha had not to explore any

fundamentally in terms of the mental condition it produces and when this is admitted, the fact, as to which factor the Guna belongs to, does not present much difficulty. Jagannātha appears to solve it from a more or less common-sense point of view even if this is really a matter of individual experience and opinion. If Guṇa is understood to be an element having the capacity for producing some mental condition, Jagannātha cannot maintain that that capacity is restricted to Rasa alone; but, on the other hand, he appears to hold that even the external aspects of poetry, namely, the word and its sense and the composition as a whole may equally possess that capacity³ and as such, he refuses to accept the position of

appreciably new field of thought nor had he any new materials to utilise, but he had only to present the self-same treatment of his predecessors in a different way applying his remarks (noted in fn. 1) as much to the individual Gupas as to the element itself and these remarks at once satisfy the *sāmānya*—as well as the *viśeṣa-lukṣyā* of Guna as an element of poetry.

3. *Prayojakatvāṁ cādṛṣṭādi-vilakṣanāṁ śabdārtha-rasa-racanā-gatam eva grāhyam* (p. 55). Note *adṛṣṭādi-vilakṣanam* where under *ādi* Nāgeśa includes *kāla* and possibly *deśa* and such other factors. This appears to imply that even in ordinary life—apart from the sphere of poetry—particular circumstances give rise to mental conditions like *druti* etc. For instance, some people are extremely sentimental by nature and they are very easily moved; similarly when a man reaches a particular place, he may burst into tears if the place is associated with some sad remembrances. But we are not concerned with the above circumstances. Note also the spirit of harmony with which Jagannātha read the views not only of the different schools of thought (*e. g.* the Riti school and the Dhvani school) but also of the different writers of the Dhvani school itself. This spirit is clearly traceable in two cases, firstly with regard to the question of the factor to which Guṇa belongs, and secondly with regard to the relationship between the Gupas and the mental conditions with which they are associated. We have seen (p. 228, fn. 13) that Mammata takes the Guṇa to be the

the early Dhvani theorists that one has to take recourse to *upacāra* (secondary or extended use) when one says that Guṇa belongs to *śabda* and its *artha* or is a *dharma*

cause of the *cittavṛtti*, while Viśvanātha, who is anticipated by Abhinava, identifies the Guṇa with the *cittavṛtti* (p. 243 above). Jagannātha (p. 54) generally accepts the position of Mammata when he conceives of the relationship of *prayojya* and *prayojaka* between the *cittavṛttis* and the *Guṇas* but his difference with the treatment of Mammata appears to lie in the fact that while the latter's Guṇa produces the *cittavṛtti* only on account of Rasa in which it always resides, the former's Guṇa can produce the *cittavṛtti* even on its own account i.e. quite independently of Rasa in which it does not invariably reside. The spirit of harmony is also patent from Jagannātha's remarks later on (quoted in fn. 1) where he first takes the Guṇa to possess the capacity for producing the *cittavṛtti* and then identifies the one with the other. Now, when Guṇa is *cittavṛtti-prayojaka* it may reside in *śabda*, *artha* and *racanā*, and this is explained by the fact that the reader's mind undergoes the process of melting, expansion etc. on the perusal of the composition as a whole or of the word and its sense. Thus, *śabda*, *artha* and *racanā*, which are some external factors responsible for the production of particular mental conditions of the reader, are said to be *cittavṛtti-prayojaka* or *prayojakatva* may be said to reside in them. But when the Guṇa is identified with the *cittavṛtti*, it must reside only in Rasa because a *cittavṛtti* cannot reside in *śabda*, *artha* or *racanā* (and Jagannātha fights shy even to take recourse to *upacāra*). And contrarily, when Guṇa resides in Rasa, it is not possible to conceive of the relationship of *prayojya* and *prayojaka* between the *cittavṛtti* and the Guṇa because both merge their individuality in that state of aesthetic bliss and consequently one has to be identified with the other. The production of *druti* and the apprehension of the aesthetic bliss take place simultaneously. So it is that the Guṇa is generally *cittavṛtti-prayojaka* but in the case of Rasa it is *cittavṛttir eva*, for here the relationship of cause and effect disappears and this will also be justified by the fact that Rasa has been classified as *asāmlakṣya-krama-vyāṅgya*.

of them.⁴ It will appear, therefore, that Jagannātha lays no mean emphasis upon the structural beauty of composition : and this will also be justified by his very elaborate treatment, with copious illustrations, of structures specially favourable for particular Guṇas (*tat-tadguṇa-ryāñjanakṣamā nirmitih* p. 66) as well as the defects which are detrimental to structural beauty. These extend over a great length (pp. 64-74) in Jagannātha's treatment, but it is not necessary for us to study them in detail in this connection.

From what has been said above, it will not be difficult to ascertain Jagannātha's attitude towards the question of the relationship between Rasa and Guṇa. Naturally, he cannot regard Guṇa to be the inherent property of Rasa alone (*rasamātra-dharma*). But his arguments in support of this position are interesting not only because they are mixed up with his knowledge of philosophical technicalities but also because they appear to afford a fine example of what Dr. De calls his "subtle reasoning" and his "tendency towards controversy... combined with an aptitude for hairsplitting refinements" (Sanskrit Poetics, Vol. II, p. 318). He holds that the theory of the early writers of the Dhvani school that

4. *tathāca śabdārthayor api mādhuryāder idṛśasya sattvād upacāro naiva kalpya iti tu mādr̥śāḥ.* p. 55, ll. 9-10.

It is interesting to note, in this connection, that South Indian writers like Vidyānātha and Vāgbhaṭa and those under their influence subscribed whole-heartedly to the Rasa-dhvani creed. Yet they did not try to fit their idea of Guṇa with that of the Dhvani school. Since Jagannātha has tried to reconcile the views of the South Indian theorists who flourished before his time with those of the Dhvani School in his usual ingenious manner (whence resulted his treatment of the Guṇas in their dual nature) his views appear to suffer from want of clearness in some places.

Guṇa is *rasa-dharma* can be proved neither by *perception* nor by *inference* (pp. 54-55). In the first place, he remarks: that unlike *uṣṇasparśa*, the *anala-dharma*, which can be felt independently of *dāha*, the *anala-kārya*, Guṇa, the so-called *rasa-dharma* cannot be perceived independently of *druti* etc. the *rasa-kārya*. Speaking plainly it stands thus : it is quite possible for us to feel the heat of the fire (*anala-dharma*) even when it does not actually burn us. But Guṇa is not capable of being perceived independently because its existence is, according to the Dhvani theorists, inseparably mixed up with the particular mental condition which the reader undergoes in the process of the realisation of Rasa. On the other hand, if it is assumed that Rasa along with Guṇa produces *druti* etc. as its effect, and argued on that strength that Guṇa is to be *inferred* as the determinant of the causality in Rasa (*kāraṇatāvacchedakatayā*),⁵ Jagannātha would reply by saying that when Rasa can, by itself, produce the particular mental condition, it is superfluous to admit the existence of another element *viz.*, Guṇa, in it.⁶ Next, Jagannātha argues that Guṇa cannot be regarded as the property (*guṇa* or *dharma*) of Rasa (the *ātman* of poetry) because the *ātman* is, according to the Vedāntin's conception, without any attribute.⁷ Nor can Guṇa be

5. This refers to the theory in Vaiśeṣika philosophy that a thing cannot be regarded as a cause unless it is associated with a number of conditions which must exist in the cause in order that it might produce the effect. In the present case it resolves into the position that the Rasa can produce *druti* because of the Guṇa which exists in it as its *Kāraṇatā*.

6. *tadr̥ṣa-guṇa-viśiṣṭa-rasānām drutyādikāraṇatvāt kāraṇatāvacchedakatayā guṇānām anumānam iti cet, (no), pratisvikarūpeṇaiva rasānām kāraṇatopapattau guṇakalpane gauravāt.* (p. 54).

7. *paramātmā guṇaśūnya eveti māyāvādino manyante.*
Jhalakīkar, Nyāyakośa (1928) p. 473.

attributed to the permanent moods like *rati* etc. because these, being some limiting conditions (*upādhi*) of the Rasas, are to be looked upon as their *differentia* and as such further attributes cannot be associated with them.⁸ It will appear, therefore, that Jagannātha's intention was to treat the Guṇas as absolute entities. But his own characterisation of Rasa along with *sabda*, *artha* etc. as one of the substrata of the Guṇas (=the capacity for producing the mental conditions) leaves at least some scope for considering his Guṇa to be a property of Rasa. The Dhvanikāra's use of the expressions like “śringāro madhurak” (D. K. ii, 8) is, according to Jagannātha, analogous with the ordinary use of an expression like *vājigandhā uṣṇā*, where *uṣṇatva* is not the exclusive but accidental quality *vājigandhā*,⁹ since it may reside as much in *vājigandhā* as in other articles like onion, musk and wine.

It ought to be noted that although Guṇa (like any other poetic element) does not find any express mention in Jagannātha's definition of poetry (*ramanī-yārtha-pratipadakaḥ śabdaḥ* p. 4),¹⁰ his broad conception

8. *kim cātmano nirguṇatayātma-rūparasa-guṇatvam mādhuryādinām anupapannam. evam tadupādhiratyādi-guṇatvam api. mānābhāvāt, pararityā guṇe guṇāntarasyānaucityācca.* (p. 55).

9. The *Vājigandhā* (*Withania somnifera*) is an Indian plant famous specially for its stimulating character.

10. *lakṣane guṇālāmkārādi-niveśo'pi na yuktah 'uditam manḍalam vidhoḥ' iti kāvye... 'gato stam arkaḥ' ityādau cāvyaptyāpatteḥ* (p. 6). These two specific instances are, he holds, charming by reason of their suggested sense, although they contain neither Guṇa nor Alāmkāra. Thus, he appears to support his position on the ground that the practice of mentioning a particular poetic element in the definition of poetry is defective since it excludes the scope of other poetic elements. Two courses are

of this element is quite in harmony with the definition and to some extent helps us to understand the propriety of his classification of poetry. Dr. De has already noted¹¹ the wide scope of Jagannātha's definition of poetry, namely, that the *ramanīyatā* involved there-in includes in its comprehensiveness all the orthodox poetic elements. In the case of his *Gunas*, the mental conditions evoked account for the poetic charm (*ramanīyatā*) and their presence raises even *śabda*, *artha* and *rucanā* (not to speak of *Rasa*) to the standard of the reader's appreciation. This adequately justifies the fact that Jagannātha, like Kuntaka, does not look upon the presence of *Rasa* as the only test of a poem's appeal to the reader.¹² In his opinion, *ramanīyatā* which is

then open. Either all the elements that can afford poetic charm should be explicitly embodied in the definition of poetry or it must be defined in terms of some such factor as may be regarded as the essence of all of them. It, may, therefore, be generally held that Jagannātha thinks his definition to be an improvement upon that of his predecessors of the Dhvani school (not excluding Mammaṭa) in the sense that these latter could not effectively utilise a factor like Jagannātha's *ramanīyatā* (or their *cārvatva*, *camatkāra*, *vicchitti* etc.) which stands like a symbol for all the orthodox poetic elements. Nāgeśa appears to be correct when he remarks "evaṁ ca viśeṣa-lakṣaṇe teṣāṁ [guṇālāmīkārādīnāṁ] niveśe'pi sāmānyalakṣaṇe teṣāṁ na niveśa iti na ko'pi dosaḥ (p. 7).

11. Sanskrit Poetics, Vol. ii, p. 319, where the term *ramanīyatā* and its scope (specially with reference to *Rasa*) have been explained. The different heads of classification have also been explained in pp. 320-21 of the same book.

12. *yattu 'rasavat eva kāvyam' iti sāhityadarśaṇe nirpitam, tan na, vastvalāmīkāra-pradhānānām kāvyānām akāvyatvāpatteḥ, na cēṣṭāpattiḥ. mahākavi-sampradāyasyākulibhāvaprasaṅgat.....* (p. 7. ll. 9-11). Jagannātha's main objection against Viśvanātha's definition of poetry is that the latter, in his attempt at perfection

taken to be the *sine qua non* of true poetry, is due to the presence not only of Rasa but also of one or more of other factors, namely, *vastu*-and *alamkāra-dhvani*, *vācyālaṁkāra* etc. The contribution of his Guṇas, too, is not insignificant in this connection. His classification of poetry into four different classes, namely, (1) *uttamot-tama* (2) *uttama*, (3) *madhyama* and (4) *adhama* (p. 9) also bears testimony to the above fact. These heads of classification will show that the presence or otherwise of Rasa serves only to effect a gradation in the degree of charmingness ; nevertheless, he admits of the existence of some sort of poetic charm in all of them. His later discussion about word-structures specially favourable for particular Guṇas,¹³ with copious illustrations in all possible detail, tends to show that the scope of his Guṇas is scarcely limited and that he views poetic charm belonging to a wide range of linguistic composition.¹⁴

by directly referring to Rasa in his definition, considerably narrows down the scope there-of. (See Sanskrit Poetics Vol. ii, pp. 283-84 for Jagannāth's objections against Viśvanātha in detail).

13. *madhura-raseṣu ye viṣeṣato varjanīyā anupadām vakyante ta eva ojasviśvanukūlāḥ, ye cānukūlatayuktā te pratikūlā iti sāmānyato nirṇayah* (p. 69). Thus, the word-structure, which is detrimental to one Guṇa (Mādhurya), is favourable for another (Ojas) and vice versa. Hence the presence of one or the other Guṇa can be felt in any of the two types of composition. And as for Prasāda, it has hardly any restriction, quick apprehension of the sense being its essential character. Jagannātha himself has remarked (p. 54) *prasādas tu sarveṣu raseṣu sarvāsu racanāsu ca sādhāraṇāḥ*. In a word, the very fact that Jagannāth has admitted the presence of Guṇa in and also outside Rasa has theoretically enlarged the scope of this element and consequently of poetic charm itself.

14. We must emphasise here that this again is a matter of individual appreciation. In any case, it should be admitted that

We shall now briefly discuss Jagannātha's reading of the Guṇas of Vāmana under two sections, according as they belong to *śabda* or *artha*, and note the discrepancies, between the two theorists in their respective treatment of these Guṇas. We have already studied (Ch. VI) Vāmana's Guṇas, but for the sake of convenience we shall here arrange the readings of both in a tabular form :—

I. ŚABDA-GUÑAS

Vāmana	Jagannātha
(1) Ślesa :— <i>masṛṇatvam</i>	<i>śabdānāṁ bhinnānāmapy ekatva-pratibhāna-prayojakaḥ saṁhitayā ekajātīya-varṇavivin্যāsariṣeṣo gūḍha-tvāpara-paryāyah</i> (p. 56)

Jagannātha's *śabdānāṁ bhinnānāmapy ekatva-pratibhāna-prayojaka* is equivalent to Vāmana's *vṛtti* :—*yasmin sati bahūny api padāny ekavad bhasante*. The formation of many words into a single whole is the character of the Guṇa in both. But while according to Vāmana, this is due to *masṛṇatva* or ease of pronunciation, Jagannātha thinks this to be due to the presence of many words

poems, which are *sarasa* do not produce the same amount of poetic charm as those which have in them, according to Jagannātha, Guṇas independently of Rasa. Jagannātha would naturally say that the degree of the mental condition produced makes all this difference. Even in the case of Rasa, Jagannātha has referred (p. 53) to a controversy among two classes of theorists over the question whether a greater degree of *druti* is produced in the order Sambhoga, Karuṇa, Vipralambha and Śānta or in the order Sambhoga, Karuṇa Śānta and Vipralambha. Such a controversy is absolutely unprofitable and Jagannātha himself has appealed to the experience of the connoisseur for a decision over the matter (.....*yadi sahṛdayānām anubhabo'sti sākṣi tadā sa pramāṇam.* (p. 54. ll. 3-4).

compounded together, in which alliteration (*ekajātīya-varṇa-vinyāsa*) plays a prominent part. The *gādhatra* is also the character of Vāmana's Ojas. Jagannātha is inclined to approximate his Ślesa to Dandin's, as will appear from his citation of Dandin's definition of Śliṣṭa (= *aspastā-śaithilya*), but we ought not to ignore one important fact that Dandin's Ślesa involves no compound words which one sees in Jagannātha's.

<i>Vāmana</i>	<i>Jagannātha</i>
(2) <i>Prasāda</i> :— <i>śaithilyam</i> (<i>guṇah samplavat</i>)	<i>gādhatra - śaithilyābh्याम्</i> <i>vyutkramena miśraṇain</i> <i>bandhasya</i> (ibid)
(3) <i>Samatā</i> :— <i>mārgābhedaḥ</i>	<i>upakramād āsamāpteh</i>
	<i>rītyabhedah</i> ¹⁵ (ibid)
(4) <i>Mādhurya</i> :— <i>pr̥thakpada-samyoga-parā-hrasvātirikta-</i> <i>trām</i>	<i>varṣa-ghatitative sati pr̥thak-</i> <i>padatvam</i> (ibid)

15. The verse runs thus :—

kim brūmas tava vīratām vayam amī yasmin dharākhanḍala-
kriḍa-kuṇḍalita-bhru-śora-nayane dormaṇḍalam daśyati | etc.
atra yasmininilyantam śaithilyam, bhrūśabḍāntam gādhatvam,
punar nayanetyantam pīṭhamam ityādi bodhyam (p. 56).

16. It ought to be noted that Jagannātha has not treated of the Rītis separately. But his reference to Upanāgarikā in the *vṛtti* (*upanāgarikayā eva upakrama-sāṁhārau*) as well as Nāgeśa's commentary on the definition of this Guṇa (*rītayaścopanāgarikā paruṣā komalā ca. etā eva kramena vaidarbhi-gaudī-pāñcālyā ucyante...p. 56*) leaves no room for doubt that Jagannāth holds the same view as Mammaṭa, who follows Udbhaṭa in his conception of the Vṛttis.

Jagannātha urges the necessity for the absence of conjunct consonants. Nāgeśa remarks on *prīthak-patalatva* :—*padānu bhinnāny apekṣitāni, na tu śleṣavat*. He apparently insists upon the absence of compound words which has also been explicitly demanded in Vāmana's *vṛtti*¹⁷

<i>Vāmana</i>	<i>Jagannātha</i>
(5) Sukumāratā :— <i>ajaraṭha-</i>	<i>aparusa-varṇa-ghaṭatvam</i>
<i>tvaṁ</i> (= <i>apāruṣyam</i>)	(p. 57)
(6) Arthavyakti :—	<i>jhagiti pratiyamānārthānv-</i>
<i>arthavyakti-hetutvam</i>	<i>ayakatvam</i> (quick appre-
	hension of the connection
	of ideas.....(ibid)
(7) Udāratā :— <i>vikaṭatvam</i>	<i>kathina-varṇa-ghaṭanā-</i>
(<i>yasmin sati nṛtyantīva</i>	<i>rūpa-vikaṭatva-lakṣaṇā</i>
<i>padāni</i>)	(Liveliness in the form of
	an arrangement of harsh
	syllables ¹⁸ .....ibid).

17. *samāsa-dairghya-nivṛttiparañcait* (under iii, 1, 20).

18. Jagannātha does not accept that the *vikaṭatva* involved here is due to a swing of words (*padānām nṛtyatprāyatvam*) as enjoined by Vāmana. He appears to hold that Mammāṭa could not have included the earlier theorists' Udāratā under his Ojas, had he understood this *vikaṭatvam* to be due to a peculiar swing of words ; for, the verse *sva-caranya-vinivisṭair nūpuraiḥ nartakīnām* etc. [which Vāmana selected as an illustration of his (*śabda*) Udāratā but which has been wrongly ascribed by Jagannātha to the commentators of the Kāvyaprakāśa] is, in Jagannātha's opinion, hardly favourable for the structure of Mammāṭa's Ojas.

<i>Vāmana</i>	<i>Jagannātha</i>
(8) Ojas : — <i>gādha-</i> <i>bandhatvam</i>	<i>sāmyogapara-hrasva-</i> <i>prācurya-rupam gādhatvam</i> (p. 58)

On the other hand, it contains, in his opinion, Mādhurya in some of its parts. Now, it is probable that Mammata included Vāmana's *vikṛtā* under his *uddhata-gumpha* without taking into account Vāmana's illustrative verse. But if he included Vāmana's *nṛtyal-prāyatva* under his Ojas without being satisfied that the verse in question was favourable for the structure there-of, Mammata himself was to blame and not his commentators. Further, Jagannātha does not think that the verse in question contains a swing of words at all. This is of course a matter of opinion and even the last two feet (specially the last foot) of his own illustration of Udāratā viz., *hathoddhala-jatodbhāṭo gatapaṭo naṭo nṛtyati* may, in a sense, be also said to contain a swing of words. His modification of Vāmana's treatment with regard to the definitions of three *śabda-guṇas*, viz. Ślesa, Samādhi and Prasāda, simplifies and to some extent strengthens the weak position of Vāmana; but it must be said that he has sadly betrayed himself in his treatment of Vāmana's (*śabda*) Udāratā, where he mysteriously ascribes Vāmana's views to the commentators of the K. P. This admits of no doubt that he had not before him Vāmana's work but he gathered the latter's views from some second-hand source. The manner of his ascription of the definition of Viśeṣokti (p. 439) to Vāmana does not militate against the view put forward here; for, he might have taken this from Śridhara's commentary on the Kāvyaprakāśa where Vāmana's definition of Viśeṣokti has been criticised. (A.S.B. Manuscript of the K. P. Viveka, fol. 194b). In this connection, another fact should also be taken into account. Jagannātha has nowhere mentioned the name of Vāmana or of Dāṇḍin with reference to the older theorists' (*jarattarāḥ*) treatment of Guṇa and he appears to have confused the treatment of these two theorists when he speaks of the two-fold aspect of each of the Guṇas and at the same time enumerates them by quoting the well-known verse *Śleṣāḥ prasādāḥ* etc. of Dāṇḍin (Ch. V, p. 59 above) to whom, however, such an idea of the two-fold aspect of a Guṇa did not occur so clearly.

The use of the expression *sainyogapara-hrasva-prācurya* (abundance of vowels followed by conjunct consonants) raises a doubt whether Jagannātha takes *gādhatra* here to mean *sānurāgatva* after Abhinavagupta (ch. III, p. 38). In fact, the *gādhatra* as referred to here and that explained in connection with Śleṣa do not appear to be much different. Even *sainyogapara-hrasva-prācurya* does exist in the illustration of Jagannātha's Śleṣa. It seems that the character of these two Gunas have not been clearly kept apart by Jagannātha.

Vāmana

(9) Kānti :—*aujjvalyam*
(*bandhasya*)

Jagannātha

avidagdha-vaidikādi-prayoga-
yogyānām padānām pari-
hārenā prayujyamāneśu
padeśu lokottara-śobhārūpam
aujjvalyam (ibid)

Jagannātha's definition is merely an elucidation of Vāmana's *sūtra* and *vṛtti*¹⁹.

(10) Samādhi : - *ārohāvaroha- bandha-gādhatva-śithila-*
kramah tvayoh kramenāvasthānam
(ibid)

Jagannātha appears to take *āroha* and *avaroha* as synonymous respectively with *gādhatra* and *śithilatva*, a position not on a par with that of Vāmana who takes *āroha* and *avaroha* to be particular aspects (*tīvrāvasthā*) of Ojas (*gādhatra*) and Prasāda (*śithilatva*) respectively and not identical with them. He distinguishes Samādhi from Prasāda on the ground that while in the latter *gādhatra* and *śāithilya* appear alternately more than

19. Caṇḍīdāsa explains : *aujjvalyarūpā hālikādi-prasiddha-*
para-vinyyasa-janyagrāmyaiābuddhi-vaija, ityena lau(ika)-śobhā-sāli-
rūpetiyarthaḥ (fol. 114b, India Office Manuscript).

once (*vyanukrama*), in the former both appear only once, one being toned down or heightened by the other²⁰

II. ARTHA-GUNAS

Vāmana(1) Ślesa :—*ghaṭanā**Jagannātha*

kriyā-paramparāyā vidagdha-
ceṣṭitasya tadasphuṭatvasya
tadupapādaka-yuktes' ca
sāmānādhikaranyayarūpah
samsargah (p. 59)

Jagannātha's definition would mean "identical association of an artful demeanour—its incongruity (lit. indistinctness) as well as a well-reasoned combination by means of a series of actions." Nāgeśa rightly reads *kriyāparamparāyā* instead of ^o*paramparāyāh*. He refers to the well-known verse *drṣṭvaikāsana-samsthite priyatame etc.* (quoted in Vāmana, Abhinava and Bhoja) as an illustration. Vāmana's *ghaṭanā* we have already explained (ch. VI, p. 100). Jagannātha has probably given this definition purposely, in order that it might fit in with the sense of the verse in question.

(2) Prasāda :—*arthavaimalyam* (prayojakamāṭra-pada-parigrahāḥ)*yāvadarthaka-padatvarūpam artha-vaimalyam* (p. 59).(3) Samatā :—*avaiśamyam* =(*prakramābhedaḥ*)*prakramābhāṅgenārthaghāṭanātmakam avaiśamyam-*
(ibid)²¹

20. *krama eva hi tayoḥ prasādāḥ asya bhedāḥ, tatra hi tayor vyanukrameṇa vṛtīḥ* (p. 58).

21. It should be carefully noted that Jagannātha's illustrative verse

hariḥ pitā harir mātā harir bhrātā harī suhṛt ।

harīm sarvatru paśyāmi harer anyan na bhāti me ॥

is an example more of a *śabda-guṇa* than of an *artha-guṇa*. In Vāmana's illustrative verse, however, which deals with *ṛtusandhi*

Vāmana

(4) Mādhurya :—*uktī-vaiicitryam*

Jagannātha

ekasyā evokter bhaṅgyanta-renā punah kathanātmakam uktī-vaiicitryam (*ibid.*)

Gopendra Tripurahara, in his commentary on Vāmana (*vṛtti*, p. 92) takes this *uktī-vaiicitrya* to mean *varṇyamā-nasyārthasya pratikarse pratipādye bhaṅgīyantarenoktiḥ* Jagannātha, following Mammaṭa, remarks in his *vṛtti* that but for this strikingness of utterance, there would appear a fault²² called *anavikṛtatva* which the

and which we have already discussed in its proper place, (P. 101) the Guṇa may rightly be said to belong to *artha*.

22. Jagannātha has not dealt separately with the Concept of Doṣa except incidentally in connection with the Guṇas; but he has given, after Ānandavardhana, a comprehensive treatment of the mutual contradiction of the Rasas (pp. 56-63). He has named two technical faults *anavikṛtatva* and *asīlata* here in connection with his discussion of Vāmana's Guṇas and these appear as opposites of the *arthaguṇas* Mādhurya and Sukumāratā. Next, all sorts of faults that arise in connection with word-structure have been included by him under a single technical name *aśravya* (*evam imē sarvēpy aśravyabhedāḥ kāvya-sāmānye varjanīyāḥ* p. 69). Besides this, he has also referred to some other faults which are to be particularly discarded (*viśeṣato varjanīyāḥ*) inasmuch as they deal with structures which prove to be particularly detrimental to the realisation of Rasa. It will not be profitable for us to discuss these defects of structure in all their detail. We would do well only to remember that Jagannātha has generally followed his predecessors in the post-dhvani school in his treatment of this section. It cannot be said with any amount of certainty whether the unfinished nature of Jagannātha's work was to any extent responsible for his omission of a separate treatment of the Concept of Doṣa. His incidental reference to Doṣa in connection with Guṇa and Rasa and his elaborate treatment of Rasa-virodha (pp. 46-53) prior to it make it probable that, like Ānandavardhana, Jagannātha did not think it necessary to treat of the Doṣas very elaborately but considered the Rasadoṣa (roughly *anāucitya*) to be the main factor disturbing the poetic effect,

pre-dhvani theorists call *ekārthatra* (useless repetition of the same expression).

This *bhangyantara-kathana* would, therefore, not only keep the poem free from the fault mentioned above but also add a definite charm to it.

Vāmanā

Jagannātha

- (5) Sukumāratā :—*apāruṣyam akñde śokadāyitvābhāva-rūpam apāruṣyam* (p. 60)

Jagannātha (as also Gopendra Tripurahara in his commentary) considers the Aślilatā-doṣa to be a negation of this Guṇa. It may be noted that the *amaṅgala* variety of Aślilatā-doṣa specifically constitutes the corresponding fault.

- (6) Arthavyakti :—*vastusva- vastruno varṇanīyasyāsādhā-bhāva-sphuṭatvam rāna-kriyārūpayor varṇanam* (ibid)

As before, Jagannātha follows Mammata and states explicitly in his *vṛtti* that this Guṇa comes under the Śvabhāvokti Alambikāra of the new school.

- (7) Udāratā :—*agrāmyatvām grāmyārthaparihārah*

- (8) Ojas :—*arthasya praudhiḥ,*

(its five varieties have been already noted, pp. 95-96).

ekasya padārthasya bahubhiḥ padair abhidhānam bahūnām caikena, tathākasya vākyārthasya bahubhir vākyair bahuvākyārthasyaikavākyena abhidhānam, viśeṣaṇānām sābhīprāyatvām ceti pañcavidham ojah. (ibid)

Jagannātha explains *sābhīprāyatva* as *prakṛtārtha-posakatā* which is later on taken (after Mammata) to be a

negation of the fault *apiuṣṭārtha* (use of unnecessary epithets).

<i>Vāmana</i>	<i>Jagannātha</i>
(9) Kānti :— <i>dīpta-rasatvam</i>	<i>dīpta-rasatram</i> (p. 62)
(10) Samādhi :— <i>artha-dr̥ṣṭih</i>	<i>avarṇitapūrvo'yan arthaḥ pūrva-varṇitacchāyō reti kaver ālocanam</i> (<i>ibid</i>)

It is needless to mention that Jagannātha's definition is nothing but an elucidation of the two kinds of *artha* mentioned by Vāmana. Jagannātha afterwards (p. 63) remarks, in the name of Mammata, that the poet's consideration (*kaver ālocanam*) about the *artha*, being absolutely necessary in his production, need not be regarded as a separate Guṇa; otherwise the poet's genius too would have to be regarded as such²³.

Similarly, Jagannātha criticizes all the above Guṇas of Vāmana under the name and after the manner of Mammata, ultimately admitting, like all Dhvani theorists, the existence of only three Guṇas on the basis of the mental conditions. It will be mere repetition to study here this criticism in detail but we may show in a tabular form, that all the above Guṇas can, according to the new theorists, be ultimately resolved into three, including some under one of these and some under Rasa-dhvani or the *Alamkāras*, and characterising others as mere *doṣābhāvas* or even positive *Doṣas*. *Uktivaitrya* need not be treated as a separate Guṇa since there may be innumerable varieties of strikingness in different poems according to the power of the poets.

23. *saṁādhistu kavigataḥ kāvyasya kāraṇam, na tu guṇah, pratibhāyā api kāvya-guṇatvāpateh.* We have seen (p. 230) that Mammata does not criticise the Guṇa exactly in this way but it must be said that Jagannātha's criticism is quite an interesting and pertinent one.

GUNAS.....INCLUDED UNDER.....		OR TREATED AS.....			
	New Guṇa	Rasa-dhvani or Alankāra	Vaicitrīya māṭra, no Guṇa	Mere Negation of the Dōṣa	Positive Dōṣa
1. ŠLEŠĀ	i. śabda	ojo-vyāñjaka ghaṭanā	.....	.....	.....
	ii. artha	.....	.....	.....	.....
2. PRASĀDA	i. śabda	prasāda-vyāñjaka- ghaṭanā	.....	.....	.....
	ii. artha	.....	.....	adhika-padatva	.....
3. SAMĀTĀ	i. śabda	.....	.....	.....	sometimes a veritable dōṣa
	ii. artha	.....	.....	vaiśamya-dōṣa	.....
4. MADHURYĀ	i. śabda	mādhurya-vyāñjaka- ghaṭanā	.....	.....	.....
	ii. artha	.....	.....	.....	.....
5. SUKUMĀRATĀ	i. śabda	.....	.....	anavikṛtava	.....
	ii. artha	.....	.....	kāṣṭatva	.....
				amaṅgala-rūpāśila	.....

GUNAS.....		INCLUDED UNDER.....			OR TREATED AS.....			contd.
		New Gunā	Rasa-dhvani or Alankāra	Vaicitrīya matra, no Gunā	Mere Negation of the Doṣa	Positive Doṣa		
6. ARTHAVYAKTI	i. śabda	prasāda	.....	.....	.....	.....	.....
	ii. artha	.....	svabhāvokti	.....	.....	.....	.....
7. UDARATA	i. śabda	ojo-vyāñjaka-	.....	.....	.....	.....	.....
	ii. artha	ghaṭanā	.....	.....	.....	.....	.....
8. OJAS	i. śabda	ojo-vyāñjaka-	.....	.....	.....	.....	.....
	ii. artha	ghaṭanā	.....	.....	.....	.....	.....
9. KĀNTI	i. śabda	ojo-vyāñjaka-	.....	.....	.....	.....	.....
	ii. artha	ghaṭanā	.....	.....	.....	.....	.....
10. SAMĀDHII	i. śabda	Rasa-dhvani etc.	.....	.....	.....	.....	.....
	ii. artha	.....	.....	.....	.....	.....	.....

From all that has been said above it will be easily seen that the most important and original contribution of Jagannātha, so far as the concept of Guṇa is concerned, lies in his discussion about the substrata of this element. Otherwise he has accepted the teachings of the Dhvani theorists only with slight modification here and there. In spite of all his attempts to conceal his own views under the garb of reference to the teachings of the different theorists, one can clearly mark in him a leaning towards the position taken by his predecessors *viz.* those of the Dhvani school. Thus, he has accepted the definition and character of individual Guṇas of the Dhvani theorists but has treated them in a different way to strengthen his own position. He has also adhered to the number and nomenclature of the mental conditions and has characterised the Guṇas on the basis thereof. Then again, Guṇa, in his theory, comes in the course of his treatment of the Rasas and that portion of chapter I, which deals with the Guṇas and their structures, ends with the remark “*iti saṅkṣepena nirūpitā rasāḥ*” (p. 74). This proves that, in spite of his widening the scope of the Guṇas, Jagannātha was unconsciously dragged into the position of the early Dhvani theorists in presenting Guṇa as a subsidiary element. And lastly, his description of the letters (*varṇa*), composition (*racanā*) and structures (*nirmiti* or *gumpha*) as the suggestors (*vyañjaka*) of particular Guṇas²⁴ shows another clear instance of Mammāṭa’s influence upon him. In the treatment of Mammāṭa, whose Guṇa resides in *śabda* and *artha* only

24.*vargasthānāṁ pañcānām apyavīśeṣena mādhurya-vyañjakatāṁ īhuh* (p. 64) *bhagavad-dhyānautsukyasya....sānta eva paryavasānāt tadgata-mādhuryasyābhivyañjikā racaneyam* (p. 64). *tattad-guṇavyāñjana-kṣamā�ā nirmiteḥ paricayāya....varjanīyām.....nirūpyate* (p. 66).

secondarily²⁵, the relationship of *vyañgya* and *vyañjaka* between Guña on the one hand and *śabda*, *racanā*²⁶ etc. on the other is quite justified ; but in the case of Jagannātha who is an adherent of the theory of Guna as a primary virtue of the *śabda*, such a procedure is absolutely unwarrantable. This, together with the more important position of Jagannātha regarding the question of the substrata of the Guṇas, may be explained by the fact that he was trying to effect a synthesis of the views of the old school and those of the new by borrowing materials from both. This was to a great extent responsible for the curious combination and apparent contradiction.

But the real importance of Jagannātha's work does not lie in his treatment of the Concept of Guna alone. It is true that he has generally been an adherent to the main teachings of the Dhvani theorists but, in spite of that, a careful observer would not fail to see that he displays a spirit of sturdy independence throughout his work. Thus, some of the well-established views of eminent theorists of the Dhvani school he dismisses unceremoniously as incapable of standing criticism ; and even those that he accepts had to pass through the crucible of his strong scrutiny. He has a peculiar way of reproducing things in a forceful language, on account of which even long-accepted views appear to be newly set forth by him. This is traceable not only in his treatment of the Guṇas but also in that of the Alāmkāras which constitute the greater portion of the present work (*Rasagaṅgādhara*) as well as the whole of his *Citramimāmsākhaṇḍana*.

25. *mādhuryam tu pareṣām* [*vāmanādīnām prācīnānām*] *asmad* [*mammāṭabhaṭṭādy*] *abhyupagata-mādhuryavyañjakam eva.* *evāṁ ca sarvatra vyañjake vyañgya-śabda-prayogo bhaktāḥ* (p. 62).

26. *proktāḥ śabda-guṇāśca ye | varṇāḥ samāśo racanā* *teṣām vyañjakatām itāḥ ||* (*K.P., sūtra 98, p. 484*).

Jagannātha tells us that he received his training at the feet of his father, Perubhaṭṭa, who became a master of all the different branches of Hindu Philosophy.²⁷ Jagannātha imbibed from him the spirit of an intensive scholarship, and quite naturally, his knowledge of philosophical technicalities has crept in even in his works on Alāṅkāra. His involved language and his line of argument bear proofs of an inevitable influence of his deep study, specially of Nyāya and Vedānta systems of Philosophy. But he appears to deviate from the traditional treatment of the Śāstra when he brings in the technicalities of Philosophy to establish his thesis. Thus, he argues, that the ātman being *nirguna* (without any attribute), Guṇas like Madhurya etc. should not be attached to it and that these Guṇas cannot even be properties of the *sthāyibhāvas* like *rati* which themselves serve as the differentiating characteristics of particular Rasas. For, in the first place, we must not forget that the propounders of the Rasa theory never understood the realisation of Rasa to be identical with the philosophical contemplation of Brahman but only analogous with it (*brahmāsvāda-sahodara*) ; and as such, they must have considered the ātman of *Kāvya* to be distinct from the object of the Vedāntin's realisation. And, in the second place, the Dhvani theorists' treatment has left no scope for such a criticism, since the Guṇa, which, in their theory, represents the mental condition involved in the realisation of Rasa, has got nothing to do with the permanent mood (like *rati*) unless and until this latter is raised to a state of relish through certain co-operation of the *vibhāvas* etc. Jagannātha completely overlooked the Dhvani theorists' analogy

27. *Rasagaṅgādhara* i, 2-3 ; Sanskrit Poetics, Vol. I, p. 276 and P. V. Kane. (History of Alāṅkāra Literature in his Introduction to the Sāhityadarpaṇa, p. CXXXIII)

between the *Kārya* and the human being. Otherwise he would not have missed their analogy between Rasa possessing the Gunas as its properties and the human soul possessing human virtues. And so far as Rasa is concerned, what appeared to be inconsistent in the eye of a Naiyāyika would not have been so from the view-point of an Ālambārīka, to whom the enjoyment of the aesthetic bliss is beyond ordinary canons of inconsistency and irregularity (cf. *alaukika-siddher bhāṣayam etat, na dūṣanam*). The study of Nyāya Philosophy sometimes tends to make the scholars concerned careless about broad facts and mindful about minute details. Jagannātha probably could not—as he could hardly be expected to—prove any exception.

But whatever objection might be raised against Jagannātha's twisting of language, his subtle distinctions and his peculiar way of using philosophical technicalities in arguing a point, it must be admitted that the ultimate result which he thus arrives at (*viz.* that Guna is a property of *śabda*, *artha*, *rasa* and *racanā* alike) is valuable since it makes out a strong case for a comprehensive conception of poetry, as he has done. As regards the allegations made against him, we should bear in mind that the spirit of the age in which he flourished and the environment in which he was educated were to a great extent responsible for them. We know that Jagannātha flourished at an age when linguistic precision and logical exposition were accepted as the ideal of scholarship, and this naturally influenced not only Jagannātha and his work on poetics but all the different branches of Sanskrit learning. This influence was not without some benefit. He argues like a true logician, expresses his ideas with force and dignity and presents his theory with a great amount of boldness and confidence—a character essentially required of all

true scholars and honest thinkers. His manner of argument, in spite of all its defects, undoubtedly indicates what a profound amount of thought he bestowed on the subject. And when the theories and principles of Poetics as set forth by the Dhvani school, came to be finally established and widely accepted, casting into the background all earlier speculations, any further development of the Śāstra could, if it was at all to be expected, probably be brought about only by a reactionary of the type of Jagannātha.

Concluding remarks.

We are now at the end of our present investigation. We have made a comprehensive study of the Concepts of Riti and Guna in the different stages of their development i.e. in the works of all writers of repute, Bharata down to Jagannātha. The works of most of the writers who came after Jagannātha are merely short-cuts or manuals for beginners rather than original treatises. Some are occupied with the mechanical elaboration of all topics connected with particular Rasas, specially Śringāra, and others deal with subjects like *kaviśikṣā* or the manuals for the guidance of poets. They do not display any strikingness of treatment in respect of the general principles of poetics nor do they put forward any new theory with regard to the position of the technical poetic elements. They do not, therefore, come within the purview of the present work.

In tracing the development of the Riti-Guna Theory, it has been our aim to utilise all available sources—printed texts as well as manuscripts—and to make deductions from the writings of different theorists only after close, careful and critical observation of the various points in their treatment of those topics. We have entered into the details of all difficult problems and have left no point, worth notice, untouched. In many places we have attempted to arrive at definite interpretation of obscure or corrupt texts, suggesting likely emendations where necessary. An attempt to determine the position of the two concepts in the theory of poetry of different writers has often led us to explain *the theory itself* and in so doing, we have perhaps gone sometimes beyond what was strictly needed. But the topics were so interesting and

our desire for making ourselves clear so strong that we could not resist the temptation of walking into digressions here and there.

But still it is hoped that we have been able to do justice to the Concepts of Riti and Guṇa proper which are the subjects for our study. We have indicated the general development of the two theories in the body of the work mostly as we advanced from one chapter to another. Here we would invite the special attention of our readers to the following points in the present work :—

(i) As a result of comparing the two texts of the Nātyasāstra as represented by the Kāvyamālā and Chowkhamba editions regarding Bharata's treatment of the Guṇas, we have seen that Abhinavagupta received and commented upon a text which has been preserved in K. M. edn. and Hemacandra and Mānikyacandra pass under Bharata's name definitions of particular Guṇas which can be deduced from those of the Ch. text (ch. III). This, together with other differences of arrangement of the two texts (noted in ch. II), tends to prove that the work existed in two different recensions. The definitions of some of the Guṇas, however, are identical in both the texts.

(ii) We have proved with the help of facts and figures that the Gaudī Riti, as we find it in the treatment of Dāṇḍin, possesses a distinct value of its own and it need not be discarded as being essentially marked by the *opposites* of the standard excellences as has been hinted at by certain scholars (ch. V).

(iii) Proceeding on the lines of the characterisation of the Guṇas by Abhinavagupta and his followers, we have attempted at a discussion of the place of Guṇa in the realisation of Rasa and have noted that the Dhvani theorists might even have recognised explicitly this

particular aspect of the Gunā as Bhaṭṭānāyaka has, as a matter of fact, done (ch. VIII A).

(iv) We have also discussed the Agnipurānakāra's treatment of Rīti in connection with drama. (VII C)

Besides, we have utilised to our advantage three valuable manuscripts, *viz.* (1) The Abhinavabhbṛati (2) the ^odipikā of Caṇḍīdāsa and (3) the ^oviveka of Śrīdhara and have noted some striking points resulting from their study. Thus, we have shown from internal evidences that :—

(i) Following the lead of Bhaṭṭa Tauta, Abhinava-gupta treated Bharata's Laksana not as a particular poetic element but as an elastic poetic principle covering the whole domain of poetic expression. In this respect he was to a great extent influenced by not only the main teachings but also the expressions and phraseology of Kuntaka whose theory of Vakrokti has ultimately come to be identified with (Abhinava's treatment of) Bharata's Laksana (ch. II).

(ii) While commenting on the Gunā Doctrine of Bharata, Abhinava made an ingenious attempt to approximate each of Bharata's Gunas to the corresponding Gunā of Vāmana in its double aspect but his interpretations have sometimes proved to be far-fetched. (ch. III).

(iii) Viśvanātha, who is held in high esteem as a theorist of remarkable merit, was indebted considerably to Caṇḍīdāsa, (author of the *dipikā* commentary of the K. P.) for some of the views where he differed from his master Mammata and for which he has so long been regarded as somewhat an original writer (ch. VIIIB).

(iv) Jagannātha, the last great writer on Poetics, had not, before him, the original work of Vāmana but received the latter's views from second-hand sources, possibly some of the commentaries of the K. P. e.g. viveka of Śrīdhara.



The Concepts of Riti and Guna which we have studied here are only two of the several technical elements in terms of which theorists have judged poetic beauty. These two elements, therefore, analyse only a part of the poetic expression—not the whole of it. The Riti theorists, who advocated the essential importance of these two elements in their theory of poetry, are rightly regarded as having taken only a formal view of poetic beauty in consideration of the fact that they entirely ignored the deeper aspects of poetry. But still they deserve a considerable amount of admiration for apart from other merits of their treatment already noted (ch. VI) they hit upon one very important fact, namely, the correlation of the two elements, Guna and Riti. For, when he speak of the 'excellence' of a particular literary composition, what we primarily understand is the excellence of its style and in this sense the Riti theorists were, in their own way,²⁸ right in treating the Guṇas and Alāṁkāras as properties of Riti. But while they stopped here, the Dhvani theorists went further and reconsidered the whole issue on the basis of their changed conception of poetic beauty. Any way, the importance of the word-structure [roughly Riti of the older school] was recognised by them although some did and some did not assign any technical name to it. They could not altogether explain away the

28. Of course the term 'Riti' does not involve 'the expression of poetic individuality' and as such it cannot be regarded as strictly equivalent to the English word 'style' (S.K. De, Sanskrit Poetics, Vol. II. pp. 115-16), but scholars have often used the latter term loosely in connection with the former specially in view of the fact that Sanskrit Poetic theorists have seldom considered this particular aspect, *viz.* the element of individuality in poetic composition excepting probably Kuntaka who classified his Mārgas on the basis of individual nature and culture of poets.

intimate association between the word-structure and the technical poetic excellence [Riti and Gunā]. All of them were, however, unanimous on the point that both the Gunā and the word-structure must ultimately remain subservient to Rasa, the underlying soul of sentiment. This position is not far removed from the common-sense point of view that the style of a poetic composition should be suitable to its theme.

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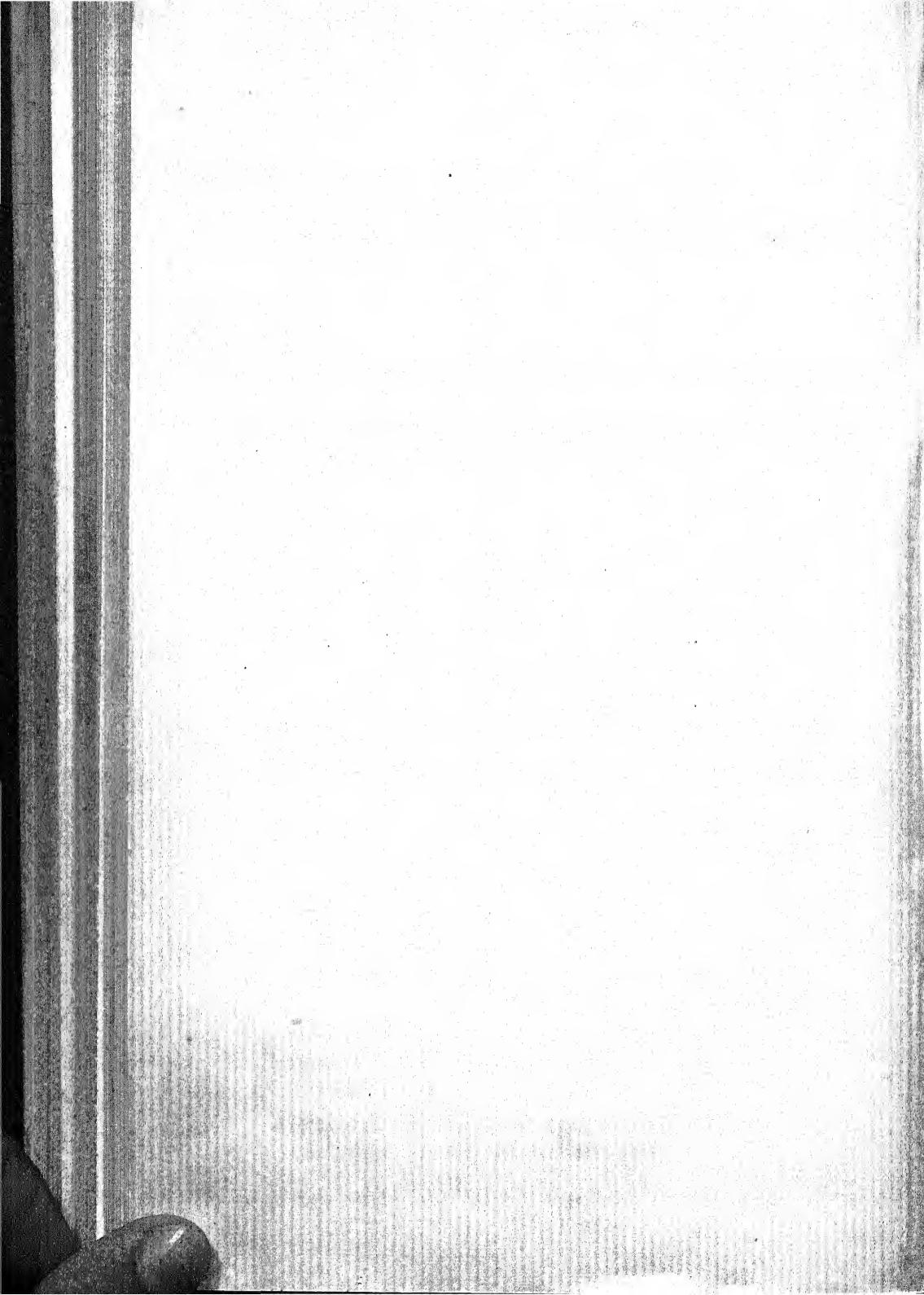
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SUBJECT—INDEX

[The following abbreviations have been used :—

Bh=Bharata, Jag=Jagannātha

Bhā=Bhāmaha

D=Danḍin, con=connection

V=Vāmana

K.D.=Kāvyadarśa

Bhj = Bhoja, Dhv=Dhvani

def=definition, comp.=comparative, imp=importance

K=Kuntaka

AP.=Agnipurāṇa]

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ERRATA

Page	line	for	please read
28	7	treatmeat	treatment
30	8	twoford	twofold
32	4	<i>śabhaṛthayoh</i>	<i>śabdārthayoh</i>
51	2 (fn. 4)	explain on ch. VII, B	explain later on ch. VII A.
66	3 (fn. 19)	<i>viṣamya</i>	<i>viṣamya</i>
87	5	assings	assigns
88	3	essencc	essence
97	10 (fn. 13a)	i, 18	i, 19
98	11 (fn.)	Mammaṭa	Ruyyaka (Alamkārā- sarvasva p. 100)
99	28	defective	defective examples
107	31	Vividly	vividly
108	31	Guṇas. Still	Guṇas, still
133	13 (fn.)	underly	underlie
140	1	compounds	compound
	8	conjunct)	conjunct consonants)
144	15	above	above that
	20	<i>distant</i>	<i>distinct</i>
149	24	excellence	excellences
152	6	of Dōṣa	the Dōṣa
	19	in vogue	in vogue among
156	10	of	by
157	1 (fn. 17)	Gandī	Gaudī
158	16	of external of	of the externals of
166	5 (fn. 35)	<i>bhvaya</i>	<i>bhvaya</i>
169	3	coundrums	conundrums
170	8	as much	as such
184	6	helping	helping the
186	1 (fn. 17)	<i>guṇe</i>	<i>guṇo</i>
192	22	P	p 163

Page	line	for	please read
196	8	arthodox	orthodox
201	1 (fn.)	p. fn. 5	P. 90. f.n. 7.
207	1	shcoools	schools
210	4 (fn. 15)	Nātyasāstra	Nātyasāstra
220	2 (fn)	stick	to stick
226	20	samavāya- vr̥tyā	(samavāya-vṛttyā)
227	12 (fn)	Pratāparudra	Pratāparudra-
		Yośo...	yaśo...
234	21 (fn)	possess	possesses
273	15	he	we

In page 140 line 1 (fn.) insert "see" after "two Mārgas"

In page 231 line 21 please delete the word although.

N.B. A few other misprints specially regarding diacritical marks have also unfortunately crept in; but since they are obvious they have not been entered in this list. For all these slips and misprints we offer our apology to the generous reader.

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